Shamaail-e-Tirmidhi



Muhammad Zakariyya Kandhelwi.

(8th Jamadi-uth Thaani 1344)

The Shamaa-il of Imaam Abu 'Eesa Timidhi has a collection of 397 ahaadith and is divided into 55 chapters on the physical description and character of our beloved Nabi Sallallahu 'Alayhi Wasallam.

Introduction

All paise be to Allah who alone sustains the world. Exalted salaah (blessings) and complete salaam (peace) be on our master Muhammad Sallallahu 'Alayhi Wasallam and his family and companions.

The Shamaa-il of Imaam Abu 'Eesa Timidhi has a collection of 397 ahaadith and is divided into 55 chapters on the physical description and character of our beloved Nabi Sallallahu 'Alayhi Wasallam. It has been printed on numerous occasions and many commentaries have been written on it. The present English translation and commentary is of the Khasaa-il Nabawi Sallallahu 'Alayhi Wasallam by the late Shaykhul Hadith Maulana Muhammad Zakariyya Rahamatullahi 'Alayhi. It will enable a Muslim to achieve a link and connection with the one whom Allah Ta'aala has made as a mercy unto mankind, and most certainly Allah has spoken the truth when He mentions in His Book:

"Verily, you (0 Muhammad) are of a very high (noble) character".
A Muslim can truly claim his love for Rasulullah Sallallahu 'Alayhi Wasallam, if he attempts to follow the manner and life-style of the messenger of Islam. We are given such an opportunity, after the reading of this book, for it enlightens the reader with the intimate aspect of Rasul Sallallahu Alayhi Wasallam's life.
Finally, we ask, Allah Ta'aala to reward us and that He instill within us the distinguished features and august character of this most Noble Messenger, who is the perfect example for Muslims.

Preface

This humble servant, at the request of my master Hadrat Maulana Khalil Ahmed Saahib,-May Allah fill his grave with nur and make his resting place cool - used to stay in Delhi quite often for a few days, to assist in the printing of is kitaab 'Badhlul Mjhud fi halli Abi Daawud'. There, a kind friend, Janab Muhammmd Uthmaan Khaan, urged me to write a short translation of the Shamaa-il Tirmidhi'. Owing to my shortcoming, I knew I was not capable of this. Also before this, I did not have an opportunity to either write a book or deliver a lecture. Janab Muhammad 'Uthmaan Khaan,

however, did not accept any of my excuses, due to certain kind thoughts he held regarding me. By virtue of my shortcomings I would never have attempted this translation. Since he was a close friend of my late father and, being mindful of the hadith, 'The best relationship after a father's death is to treat his friends kindly', I did not have a way out but to present a short translation according to my understanding and thereafter, acknowleding my incapability to the readers, and asking them to forgive me for the complication of the sentences and the dispersion of words and request them to give attention to the aim, that is, the noble character, habits, qualities, virtues, attributes and practices of the emperor of the world, Sayyidina Bashr, Sayyidina Muhammadur Rasulullah Sallallahu 'Alayhi

Wasallam . A wise person, does not on account of an ugly and tattered veil, fail to pay attention to a beautiful face; and an understanding person does not, because of a bitter skin, throw away the delicious substance of a fruit.

In this transalation a few things have been given special importance:

a. Most of the sayings were taken from the writting of the great 'ulama of the past,thus I did not resort to my own views.

b. Most of the references in this transalation are derived from the following books: 'Jam'ul Wasaa-il' of Mulla 'Ali Qaari Hanafi; 'Munaawi' of Shaykh 'Abdur-Ra-oof Misri; 'Mawaahib-Ladunniyyah' of Shaykh Ebrahim Bayjuri and 'Tah-dhibut Tah-dhib' of Haafiz Ibn Hajar 'Asqalaani.

c. Since the translation is meant for the layman, literal meanings have been given . Word for word transalation has been avoided.

d. In addition to the translation many things have been added to serve as a commentary. This has been written separately after the actual translation.

e. At many places in the translation of the ahaadith additional information has been provided.

f. Where there seems to be contradiction between two hadith, the differences have been briefly explained.

g. The view of the different madhaa-hib have been mentioned briefly at places. The Hanafi mahd-dab has been specially mentioned as the majority of the local population (i.e the inhabitants of India) adhere to this madh-hab.

h. The proof that substantiate the Hanfis madh-hab have been mentioned briefly where deemed necessary.

i. Where a battle or incident is mentioned in a hadith, the battle or incident is described in the commentary.

j. Where the relation of a hadith to a chapter is not obvious, an explanation has been provided.

k. To keep the subject matter brief, with regard to those incidents that have not been narrated herein, the readers have been referred to their original sources. The name of the kittab is given where they can be found in detail so that those who are interested may easily refer to them.

l. Utmost care has been taken to keep the subject under discussion short and precise, as readers may become bored with lengthy discourses.

And divine guidance to me is but from Allah, on Him do I rely and to Him do I return.

Muhammad Zakariyya Kandhelwi.

(8th Jamadi-uth Thaani 1344)

THE NOBLE FEATURES OF RASULULLAH (SALLALLAHU ALAIHE WASALLAM)

Hazrat Sheikh-ul Hadeeth Maulana Muhammad Zakaria (R.A.) writes in Khasa'Ile Nabawi -- in explanation of SHAMA'ILE TIRMIDHI:-

Imaam Tirmidhi has quoted in this chapter those ahaadith that have been narrated on the noble features of Sayyidina Rasulullah (Sallallahu alaihe wasallam). It is impossible to accurately describe actual beauty and elegance of Sayyidina Rasulullah (Sallallahu alaihe wasallam).

To draw a pen-picture of his appearance is beyond one's capability, but the Sahabah (Radiallahu anhum) have endeavoured, according to their capabilities, to preserve what little they could, of which some is written here. Qurtubi says: "The full beauty and elegance of Sayyidina Rasulullah (Sallallahu alaihe wasallam) has not been made manifest, otherwise it would not have been possible for man to look at him". The Sahabah (Radiallahu anhum), have done the ummah an immense favour by conveying to them the perfect intrinsic knowledge, as well as the perfect conspicuous elegance and beauty of Sayyidina Rasullullah (Sallallahu alaihe wasallam). When an unfulfilled lover is deprived of meeting the beloved then he stands in front of the beloved's house remembering the features of his beloved, in an attempt to gain some solace. It is from habits and features that the heart is appeased.

Imaam Tirmidhi has collected from these about 400 ahaadith and divided them into fifty five chapters. In the first chapter fourteen ahaadith are quoted.

(1) HADEETH NO. 1.

Anas (Radiallahu Anhu) reports: "Rasulullah (Sallallahu alaihe wasallam) was neither tall nor was he short (like a dwarf--He was of medium stature). In complexion, he was he was neither very white like lime, nor very dark, nor brown which results in darkness (he was illuminant, more luminous than even the full-moon on the 14th night).

The hair of Rasullullah (Sallallahu alaihe wasallam) was neither very straight nor very curly (but slightly wavy). When he attained the age of forty, Allah the Almighty granted him nubuwwah (prophethood).He lived for ten years in Makkah (commentary) and in Madina for ten years. At that time there were not more than twenty white hair on his mubarak (blessed) head and beard." (This will be described in detail in the chapter on white hair of Rasulullah (Sallallahu alaihe wasallam).

COMMENTARY.

Sayyidina Rasullullah (Sallallahu alaihe wasallam) was of a medium stature, but slightly taller. This has been reported in a narration from Sayyidina Hind bin Abi Haalah (Radiallahu Anhu) and others. An objection may arise concerning these two hadeeth, that it is stated in one hadeeth that when Sayyidina Rasullullah (Sallallahu alaihe wasallam) used to stand up in a group, he

appeared to be the tallest among them. This was not due to his hight, but was a result of a Mu'jizah (Miracle). In the manner that no one had reached a higher status than Sayyidina Rasullullah (Sallallahu alaihe wasallam) in `Kamalaate Ma'nawiyyah', (super intellectual status) likewise in the `Surah Zaahiri' (outward appearance) no one could excel him.

It is stated in the hadeeth under discussion that Sayyidina Rasullullah (Sallallahu alaihe wasallam) lived for ten years in Makkah Mukarramah after nubuwwah (prophethood). For this reason it is stated that he attained the age of sixty years. This is contrary to what has been reported in the other ahaadith, where it is stated that Sayyidina Rasullullah (Sallallahu alaihe wasallam) lived there for thirteen years and attained the age of sixty three years. In some ahaadith it is stated that Sayyidina Rasullullah (Sallallahu alaihe wasallam) attained the age of sixty five years. At the end of this kitaab all three ahaadith will be quoted. Imaam Bukhari (R.A.) says:

"Most narrations show that Rasullullah (Sallallahu alaihe wasallam) lived for sixty three years." The ulama (scholars) have summed up these ahaadith in two ways. First, that Sayyidina Rasullullah (Sallallahu alaihe wasallam) received nubuwwah (prophethood) at the age of forty and risaalah three years thereafter, and after that he lived for ten years in Makkah Mukaraamah. According to this, the three years between nubuwwah and risaalah have been in the hadeeth under discussion.

(2) HADEETH NO. 2.

Anas bin Malik (Radiallhu Anhu) reports, "Rasullullah (Sallallahu alaihe wasallam) was of a medium stature, he was neither very tall nor very short. He was very handsome, of medium built and his hair was neither very curly nor very straight (but was slightly wavy). He had a wheat-coloured complexion. When he walked, he leaned forward slightly".

COMMENTARY.

In this hadeeth Sayyidina Anas (Radiallhu Anhu) states that the complexion of Rasullullah (Sallallahu alaihe wasallam) was wheat coloured. In the previous hadith, also narrated by Sayyidina Anas (Radiallahu Anhu), he states that Sayyidina Rasullullah (Sallallahu alaihe wasallam) did not have a wheat-coloured complexion. This has been mentioned in the translation of the hadeeth. Actually, what is derived from the two hadeeth is that Sayyidina Rasullullah (Sallallahu alaihe wasallam) was not of such a dark complexion that decrease the lightness and beauty of a person, but had a radiant and light colour, which slightly wheat-coloured.

In this hadeeth the word `Yata-kaf-fa-oo' is used regarding the walking of Sayyidina Rasullullah (Sallallahu alaihe wasallam). The scholars interpret this word in several ways. Some say it means to walk at a fast pace. Some are of the opinion that it means to lean a bit forward while walking. Some say it means to lift the leg with force. All three explanations are correct because the walk of Sayyidina Rasullullah (Sallallahu alaihe wasallam) fulfilled all three descriptions and the word also conveys these three meanings. Sayyidina Rasullullah (Sallallahu alaihe wasallam) walked quickly and not like the Romeos of this age who walk like women. It was also the noble habit of Sayyidina Rasullullah (Sallallahu alaihe wasallam) to walk with slight forward inclination of the

head and shoulders. He did not walk with chest pushed out with pride. He lifted his legs as men do while walking and did not drag his legs on the ground.

(3) HADEETH NO. 3.

Baraa bin Aazib (Radiallahu anhu) relates that: "Rasullullah (Sallallahu alaihe wasallam) was a man of a medium build, (slightly tall, as explained before); he had broad shoulders (from which we may gather that he had a wide chest); he had dense hair which reached his ear-lobes; he wore a red striped lungi (a cloth worn around the legs) and shawl. I never saw anybody or anything more handsome than him".

COMMENTARY.

In this hadeeth the word `Rajulun Marbu'un' is used, which if the letter `Jeem' has a dammah (pesh), means a man. This could be correct. This type of word is used in the Arabic language for connecting words, but because no special quality or attribute is derived, some Muhadditheen (scholars of hadeeth) are of the opinion that if the letter `Jeem' has a fatah (zabar) on it, it means something that is between straight and bent. It may also be possible that in this case it refers to the description of the hair of Sayyidina Rasullullah (Sallallahu alaihe wasallam), and as described before, his mubarak (blessed) hair had a slight curl in it. From this hadeeth, some scholars are of the opinion that it is permissible for men to wear red coloured clothing. According to the Hanafis there is a detailed explanation on this subject. Before selecting red clothing, the scholars should be consulted regarding its permissibility.

The scholars have written that in this hadeeth the Sahabi did not see `anything' more handsome and beautiful than Sayyidina Rasullullah (Sallallahu alaihe wasallam). This is said because besides human beings, the moon, sun, etc. are also included.

(4) HADEETH NO. 4.

Baraa bin Aazib (Radiallahu Anhu) reports: "I never seen someone with long hair and red clothing more handsome than Rasullullah (Sallallahu alaihe wasallam). His hair reached his shoulders. The portion between his two shoulders was wide. He was neither very tall nor very short".

COMMENTARY.

The description of the hair of Sayyidina Rasullullah (Sallallahu alaihe wasallam) in this hadeeth is different one mentioned before. There it is stated that his hair reached his ear-lobes. In reality there is no difference between the two hadeeth, as the hair does not remain the same length but grows. Sometimes the hair was shortened, sometimes longer hair was kept.

(5) HADEETH NO. 5.

It is reported from Ali (Radiallahu Anhu): "Rasullullah (Sallallahu alaihe wasallam was neither very tall nor very short. The soles of both feet were very fleshed. (This quality is praiseworthy in

a man as it denotes strength and courage but is not praiseworthy for a woman). He had a large head. The joints of the bones was also large. The was a thin line of hair from the chest to the navel. When Rasulullah (Sallallahu alaihe wasallam) walked, it appeared that he was descending from a high place". Ali (Radiallahu Anhu) says: "I did not see anyone like him neither before him, nor after him".

COMMENTARY.

The use of a sentence like: "I have not seen anyone like him", is primarily for emphasis. By describing Sayyidina Rasulullah (Sallallahu alaihe wasallam) in this manner, there is however no exaggeration because the complete beauty of appearance of Sayyidina Rasulullah (Sallallahu alaihe wasallam) cannot be fully described. Munaawi wrote that every person is required to believe that with whatever physical qualities and attributes of Sayyidina Rasulullah (Sallallahu alaihe wasallam) is described, no other person can compare with it. This is not merely a belief. Books on Seerah (History of the Prophet peace be upon him) and ahaadeeth are replete with descriptions of his beautiful qualities. Therein it is stated that Allah Ta'aala bestowed fully on the Prophet (peace be upon him) all the inner kamaalat (perfection) and Zaahiri (apparent) beauty. Two verses (couplets) are narrated from Sayyiditina Aa'ishah (Radiallahu Anha), the meaning of which is: "that if the friends of Zulaikha could see the blessed face of Rasulullah (Sallallahu alaihe wasallam), they would have cut their hearts instead of their hands". How true! If you wish to read more about the love of the Sahabah (Radiallahu Anhum---male and female---for Sayyidina Rasulullah (Sallallahu alaihe wasallam) read Chapter Eight of my book `Stories of the Sahabah' (Radiallahu Anhum).

(6) HADITH NO: 6.

It is related from Ebrahim bin Muhammad (Radiallahu anhu) who is from the sons (grand sons of Ali radiallahu anhu, that whenever Ali radiallahu anhu described the nobel features of Rasulullah (Sallallahu alaihe wasallam), he used to say: "Rasulullah (Sallallahu alaihe wasallam) was neither very tall nor short, but of a medium stature among people. His hair was neither very curly nor very straight, but had a slight wave in it. He did not have a big body nor a round face, but his mubaarak face was slightly round (meaning he did not have a fully round face nor a fully elongated face, bur in between the two). The complexion of Rasulullah (Sallallahu alaihe wasallam) was white with redness in it. The mubaarak eyes of Rasulullah (Sallallahu alaihe wasallam) were extremely black. His eyelashes were long. The joints of the body (e.g. elbows and knees etc.) were large, likewise the portion between the two shoulders was broad and fully fleshed. There was no hair (more than normal) on his body. (Some people have profuse hair on their body. Sayyidina Rasulullah (Sallallahu alaihe wasallam) did not have hair on the parts of his body, besides places like the arms and legs etc.) He had a thin line of hair running from the chest to the navel. The hands and feet of Rasulullah (Sallallahu alaihe wasallam) were fully fleshed. When he walked, he lifted his legs with vigour, as if he were descending to a low-lying place. When he addressed a person he turned his whole body towards that person. (He did not only turn his face towards the person he addressed, as this is considered impolite, and sometimes, it even denotes pride. Sayyidina Rasulullah (Sallallahu alaihe wasallam) faced the person he spoke to, with his chest and body. Some scholars have translated this as, when Sayyidina Rasulullah (Sallallahu alaihe wasallam) addressed someone, he completely turned his face

towards that person, and did not give a side glance. This is not a suitable translation). The seal of Prophethood was situated between his shoulders. He was a last of all prophets. He was the most generous and the most truthful. He was the most kind-hearted and came from a most noble family. (It means his character, family back-ground and everything else was of the best). Any person who saw him suddenly would become awe-inspired. Sayyidina Rasulullah (Sallallahu alaihe wasallam) had such a great personality and dignity, that the person who saw him for the first time, because of his awe-inspiring personality, would be overcome with a feeling of profound respect. Firstly, there is a ro`b (awe) for physical beauty, with this when other Kamaalat are added what more could then be said of the ro'b (awe). Besides, the special attributes and qualities granted to Sayyidina Rasulullah (Sallallahu alaihe wasallam) ro'b (awe) is also one of the special qualities granted to him). Anyone who came in close contact with him, and knew his excellent character was smitten with the love of his excellent attributes. Anyone who described his noble features can only say: "I have not seen anyone like Rasulullah (Sallallahu alaihe wasallam) neither before nor after him."

(7) HADITH NO. 7

Hasan bin Ali (Radiallahu anhu) reported: "I inquired from my maternal uncle (Sayyiditina Fatimah Radiallahu anha's step brother) Hind bin Abi Haalah (Radiallahu anhu) about the noble features of the Rasulullah (Sallallahu alaihe wasallam). He had often described the noble features of Rasulullah (Sallallahu alaihe wasallam) in detail. I felt that I should hear from him personally, some of the noble features of Raulullah (Sallallahu alalihe wasallam), so that I could make his discription a proof and testimony for myself and also memorise them, and, if possible, try to emulate and adopt them. (The age of Sayyidna Hasan (Radiallahu anhu) at the time of Rasulullah (Sallallahu alaihe wasallam)'s death was seven years. In view of his age he did not have the opportunity to realise fully the features of Rasulullah (Sallallahu alaihe wasallam). The uncle descirbed the noble features by saying: "He had great qualities and attributes in him, others also held him in high estemm. His mubarak face shone like the full moon. He was slightly taller than a man of middle height, but shorter than a tall person. His mubarak head was moderately large. His mubarak hair was slightly twisted. If his hair became parted naturally in the middle he left it so, otherwise he did not habitually make an effort to part his hair in the middle. (This is a more respected transaltion).

A question may arise that Sayyidina Rasulullah (Sallallahu alaihe wasallam) habitually parted his hair as stated in Ahadith. The Ulama say that this was in the early periods where Rasulullah (Sallallahu alaihe wasallam) did not make an effort to do so. According to this humble servant, the answer to this is bit difficult, because it was the principal of Rasulullah (Sallallahu alaihe wasallam) to oppose the ways of the non- beleivers, and agree to the ways of Ahlul Kitab, he did not part his hair in the middle. For this reason, according to some Ulama, the bets translation will be that he only parted his hair in the middle if it could be easily done, and when this could not be done easily, and a comb etc. was needed to do it, then he did not part his hair in the middle. Occasionally he used to part his hair in the middle with a comb etc. When the hair of Rasulullah (Sallallalhu alaihe wasallallam) was abundant, it used to pass over his ear- lobes). Rasulullah (Sallallahu alaihe wasallam) had a very luminous complexion (colour), and a wide forehead. He had dense and fine hair on his eye brows. Both eye brows were seperate and did not meet each other in the middle. There was a vein between them that used to expand when he became angry.

His nose was prominemt and had a nur and lustre on it. When one first looked at him, it seemed as if he had a large nose, but looking at it carefully showed that the lustre and beauty made it look large, otherwise in itself the nose was not large."

His beard was full and dense. The pupil of his eye was black. His cheeks were full and full of flesh. The mouth of Rasulullah (Sallallahu alaihe wasallam) was moderately wide. (He did not have a small mouth). His teeth were thin and bright. The front teeth had a slight space between them. There was a thin line of hair from the chest to the navel. His neck was beautiful and thin, like the neck of a statue shaved clean, the colour of which was clear, shining and beautiful like silver. All the parts of his body were of moderate size, and fully fleshed. His body was proportionately jointed. His chest and stomach were in line, but his chest was broad and wide. The space between his shoulders was wide. The bones of his joints were strong and large (denoting strength). When he removed his clothing, his body looked bright and had a lustre (or rather those parts of the body that were not covered by his clothing were also bright and shining, compared with those parts of the body that were covered by his clothing. According to this humble servant the latter translation is more appropriate). Between the chest and navel there was a thin line of hair. Besides this line neither the chest nor the stomach had other hair on it. Both sides, the shoulders and the upper portion of the chest had hair. His forearm was long and palms were wide. The palms and both feet were fully fleshed. The fingers and toes were moderately long. The soles of his feet were a bit deep. His feet were smooth, because of their cleanliness and smoothness the water did not remain there but flowed away quickly. When he walked, he lifted his legs with vigour, leaned slightly forward and placed his feet softly on the ground. He walked at a quick pace and took rather a long step. He did not take small steps. When he walked it seemed as if he was descending to a lower place. When he looked at something he turned his whole body towards it. He always looked down. His sight was focused more to the ground than towards the sky (A question may arise here that it is reported in Abu Daawud that Rasulullah (Sallallahu alaihe wasallam) usually looked towards the sky. Both are reconciled thus: His habit was to look down towards the ground, but he also waited for the wahi (revelation), therefore while waiting he often looked towards the sky. Otherwise he usually looked down towards the ground.

"Here the gaze of the killer hasn't lifted modestly.

There the hand of the lover rest on the heart of the deceased"

His modest habit was to look at something with a light eye,i.e. he looked at a thing, with modesty and bashfulness, hence he did not stare at anything. While walking he asked the Sahabah (Radiallahu anhum) to walk in front, and he himself walked behind. He made salaam to whomsoever he met"

COMMENTARY

The Ulama say that Sayyidina (Sallallahu alaihe wasallam) walked at the back because of his humbleness. According to this humble servant, if this is applied to his journeys it will be more appropriate. It was the noble habit of Sayyidina Rasulullah (Sallallahu alaihe wasallam) are

described. Imam Tirmidi has mentioned this Hadith in many chapters where the speech and humility of Sayyidina Rasulullah (Sallallahu alaihe wasallam) are described.

(8) HADITH NUMBER 8

Jaabir bin Samurah (Radiallahu anhu) says: "Rasulullah (Sallallahu alaihe wasallam) had a wide mouth. There were red lines in the whiteness of his eyes. He had little flesh on his heels."

COMMENTARY

It is desirable for Arab men to have wide mouths. According to some a wide mouth means eloquence (fluency of language). The translation adopted in the description of the eyes has been taken from accepted sayings. However in this Hadith, Imam Tirmidi has translated this to mean wide eyes, as a narrator of this hadith has done, which according to the linguists is not correct.

"These intoxicated eyes on which thousands of my kindred be sacrificed.

That endless destroyer remains intoxicated day and night."

(9) HADITH NUMBER 9

It is related from Jaabir (Radiallahu anhu) that he said: " I once saw Rasulullah (Sallallahu alaihe wasallam) on the night of a full moon. On that night he wore red clothing. At times I looked at the full moon and at times at Rasulullah (Sallallahu alaihe wasallam) . Ultimately I came to the conclusion that Rasulullah (Sallallahu alaihe wasallam) was more handsome, beautiful and more radiant than the full moon."

"If the illumination in the temple and sanctuary is through the sun and moon, so what.

I desire you, what should I do with my sight."

(10) HADITH NUMBER 10

Abu-Ishaaq (Radiallahu anhu) says: "A person once asked Baraa bin Aazib (Radiallahu anhu), "Was the face of Rasulullah (Sallallahu alaihe wasallam) shining like a sword?" He replied: "No but like a full-moon with its roundness."

COMMENTARY

In making a comparison with a sword, it may have meant that Sayyidina Rasulullah (Sallallahu alaihe wasallam) had a long face. However the glitter of a sword has more whiteness than being luminous. For this reason Sayyidina Baraa (Radiallahu anhu) gave the similarity of the full moon, and not that of a sword. All these similarities are approximate descriptions, otherwise even a thousand moons cannot give the brightness of Sayyidina Rasulullah (Sallallahu alaihe wasallam).

An Arab poet says: "If you want to describe a shortcoming of a beloved, then give the beloved a similitude of a full moon. This is enough to insult him."

(11) HADITH NUMBER 11

Abu Hurayrah (Radiallahu anhu) says: "Rasulullah (Sallallahu alaihe wasallam) was so clean, clear, beautiful and handsome, as though his body was covered and moulded in silver. His hair was slightly curled."

COMMENTARY

In the first narration mentioned by Sayyidina Anas (Radiallahu anhu), it is denied that Sayyidina Rasulullah (Sallallahu alaihe wasallam) was very white. From the above hadith, it does not mean that he had white complexion like silver; rather he had a white and reddish complexion, in which the beauty and brightness was overwhelming.

(12) HADITH NUMBER 12

Jaabir bin Abdullah (Radiallahu anhu) narrates from Rasulullah (Sallallahu alaihe wasallam) that he said: "The Ambiyaa (Prophets) were shown to me. I saw Musa (Alaihis salaam), he had a thin body, like one from among the tribe of Shanu'ah. I saw Esa (Alaihis salaam). From among all those whom I have seen, he somewhat resembled Urwah bin Masud. I saw Ebrahim (Alaihis salaam). From among all those that I have seen,I, more or less, look like him. In the same manner I saw Jibra-eel (Alaihis salaam). From among all those I had seen, he more or less looked like Dihyah Kalbi."

COMMENTARY

This was on the night of mi'raaj or in a dream. Imaam Bukhaari (Rahmatullahi alaihe) has narrated both, on the night of mi'raaj and also in a dream. There is no confusion or difficulty in these differences, because he may have seen them on both occasions. The translation of the description of Sayyidina Musa (Alaihis salaam) as having a light body, in my opinion, is made from more accurate sayings. Some Ulama in the translation of this sentence, have expressed other opinions. These three Ambiyaa (Prophets) were described because Sayyidina Musa (Alaihis salaam) and Sayyidina Esa (Alaihis salaam) are the nabis of the Bani Israel and Sayyidina Ebrahim (Alaihis salaam), besides being the great grandfather of Sayyidina Rsulullah (Sallallahu alaihe wasallam), was also accepted by all Arabs.

(13) HADITH NUMBER 13

Sa'eed Jariri (Radiallahu anhu) says: "I heard Abu Tufayl (Radiallahu anhu) say: "There is no one left on the face of this Earth, besides me who had seen Rasulullah (Sallallahu alaihe wasallam)." I asked him to describe to me the noble features of Rasulullah (Sallallahu alaihe wasallam). He said: "Rasulullah (Sallallahu alaihe wasallam) had a white complexion, which was slightly reddish, and had a medium sized body."

COMMENTARY

Sayyidina Abu Tufayl (Radiallahu anhu) was the last one among the Sahabah (Radiallahu anhum) to pass away. He died in the year 110 Hijri. That is why he said, that there was no one left besides him who had seen Rasulullah (Sallallahu alaihe wasallam). The ulama say that he used the phrase `face of the earth' because Sayyidina Esa (Alaihis salaam) is also from the ones who had seen Sayyidina Rasulullah (Sallallahu alaihe wasallam), and is present in the skies (heavens).

(14) HADITH NUMBER 14

Ibn Abbas (Radiallahu anhu) says: "The front teeth of Rasulullah (Sallallahu alaihe wasallam) were a bit wide (spread out). They were spaced out and not close together. When Rasulullah (Sallallahu alaihe wasallam) talked, an illumination emitting from his teeth could be seen."

COMMENTARY.

According to the Ulama, it is a well known fact that it was something similar to nur which emitted from his teeth.

The opinions of Allaamah Munaawi is that it was something sensory, and not a similarity, which emitted miraculously from between the teeth of Rasulullah (Sallallahu alaihe wasallam).

With modesty lower the head and with grace, smile.

How easy it is for the beautiful to strike like lightning.

Everything of his noble features was perfect and beautiful. In the manner that is real and intrinsic beauty had reached its last stage, in the same manner his zaahiri (apparent) beauty had also reached its fullest and proper stage.

Allahumma sali 'alaa Sayyidina Muhammadiw wa 'alaa aalihi biqadri husnihi wa jamaalihi.

CHAPTER ON THE SEAL OF PROPHETHOOD OF SAYYIDINA RASULULLAH SALLALLAHU ALAIHE WASALLAM

This chapter also being relevant to the noble features of the Holy Prophet (Sallallahu alaihe wasallam) should have been part of the previous chapter. Because of it's great importance, it being a miracle and a sign of Nabuwwah (Prophethood), it is being discussed seperatly. The seal was on the Holy body of the Holy Prophet (Sallallahu alaihe wasallam) since birth, as is stated in the 'Fathul Bari', wherein Sayyidina Yakub ibn Hasan (Radiallahu anhu) relates a Hadith from

Sayyiditina Ayesha (Radiallahu anha). At the time of the death of the Holy Prophet (Sallallahu alaihe wasallam) when some of the Sahabah (Radiallahu anhum) doubted (his death), Sayyiditina Asmaa (Radiallahu anha) proved that there was no seal of the Prophethood anymore, Rasulullah (Sallallahu alaihe wasallam) had passed away. Munnaawi has mentioned this incident in detail. There is a difference of opinion as to what was written on this seal, or if anything was written on it at all. Sayyidina ibn Hibbaan (Radiallahu anhu) and other Sahabah have corrected this and said that 'Muhammadur Rasulullah' was written on the seal. In some other narrations we find that 'Sier fa antal mansur' (Go wherever you wish, you shall be successful) was written on the seal. Some of the Ulama say that these traditions do not comply with the priciples of authenticity.

In this chapter Imam Tirmidhi quotes eight Ahaadith.

(15) Hadith Number 1

Saa-ib bin Yazid (Radiallahu anhu) said: "My (maternal) aunt took to me to the Holy Prophet (Sallallahu alaihe wasallam) and said to him, this nephew of mine is ill. Rasulullah (Sallallahu alaihe wasallam) wiped his holy hand over my head and made for barakah for me. (According to some Ulama, Rasulullah (Sallallahu alaihe wasallam) wiped his hand over his head, meant that he Sayyidina Saa-ib bin Yazid (Radiallahu anhu) had a pain in the head. The opinion of this weak and humble servant is that it is better if this is taken to mean that the Holy Prophet (Sallallahu alaihe wasallam) wiped his hands in kindness on the head of Sayyidina Saa-ib bin Yazid (Radiallahu anhu). Sayyidina Saa-ib bin Yazid (Radiallahu anhu) was born in the second year Hijri, and at the time of the Holy Prophet (Sallallahu alaihe wasallam)'s death, his age was not more than 8 or 9 years. That is why the Holy Prophet (Sallallahu alaihe wasallam) wiped his Holy hand in kindness, as is the customs of the great personalities. The Holy Prophet (Sallallahu alaihe wasallam) also gave him the water of wudu to drink as a cure, as will be stated further, or he may have prescibed another remedy, especially when we learn also in a narration in Bukhari thay he Sayyidina Saa-ib bin Yazid (Radiallahu anhu)was suffering from pain in his leg). When the Holy Prophet (Sallallahu alaihe wasallam) performed Wudu, I drank the water of that wudu. (The Holy Prophet (Sallallahu alaihe wasallam) may have performed wudu for some reason, but here it is clear that the Holy Prophet (Sallallahu alaihe wasallam) performed wudu so that the water could be used as a remedy and medicine). I saw the seal of Prophethood, which was like the knot on a mosquito net or bedstead." (Which is the size of a pigeon's egg in roundness). The Ulama differ in the translation of this word. Some have translated it in another manner. Imam Nawawi, the famous commentator of Sahih Muslim, preferred the translation I have chosen).

Commentary

If in this Hadith the left over water of wudu is meant, then there is no difficulty or difference of opinion. If that water is meant which falls after washing the limbs etc., which in Arabic is known as 'Mae Musta'amal', then too there is no complication or difficulty, because even the excrements of Sayyidina Rasulullah (Sallallahu alaihe wasallam) is paak. So how can there be a complaint regarding the 'Mae Musta'amal'(Used water).

(16) Hadith Number 2

Jaabir bin Samurah (Radhiallahu Anhu reports that: "I saw the Seal of Prophethood of Rasullullah (Sallallahu alaihi wasallam) between his two shoulders, which was like a red tumour (protruding flesh), the size of which was like that of a pigeon's egg".

Commentary

There are various and different narrations regarding the size and colour of the Seal of Prophethood of Sayyidina Rasullullah (Sallallahu alaihi wasallam). Qurtubi has reconciled these by sayimg that the size changed from time to time, as did the colour. According to this humble servant, this reconciliation may also be possible, that in reality all these are similarities, and every similarity is according to a person's understanding, which is an approximate state. There is no disagreement in explaining approximates. This is a more appropriate explanation.

(17) Hadith Number 3

Rumaythah (Radhiallahu Anha) said: "I heard this subject from Rasullullah (Sallallahu alaihi wasallam) and at that time I was so near him, that if I wanted to, I could have kissed the Seal of Prophethood. That subjewct is: `Rasullullah (Sallallahu alaihi wasallam) was talking about Sa's bin Mu'aadh (Radhiallahu anhu), that because of Sa'd's death, the `Arsh (Throne) of Allah also started to sway in happiness'".

Commentary

There is a disagreement regarding the swinging of the Arsh. What is the reason and what does it mean? The above translation is in accordance with well-known sayings. Some are of the opinion that this refers to the People of the Arsh. Some are of the opinion that it is the Takht (Throne) of Sayyidina Sa'd (Radhiallahu Anhu), etc.

Sayyidina Sa'd bin Mu'aadh is from among the great Sahabah. In the books of hadith many of the merits have been mentioned. Before the Hijra Sayyidina Rasullullah (Sallallahu alaihi wasallam) sent Sayyidina Mu'aadh bin Umayr (Radhiallahu Anhu) to Madina to teach and propagate Islaam. Sayyidina Sa'd (Radhiallahu anhu) accepted Islaam at his hands. He was leader of his community and as a result, his whole family accepted Islaam on the same day. This was the first family in Madinah accepted Islaam. He passed away at the age of 37 in the fifth year Hijri. 70,000 malaa'ikha (angels) attended his jnaazah salaah. With all this, it appears from hadith that he also went through hardship for a while in the grave. We should all take heed. A person should not be lax in this matter, and should always remember Allah, repent and fear the punishment of the grave. Whenever Sayyidina Uthmaan (Radhiallahu anhu) passed a grave, he used to weep till his beard became wet. Someone asked him, `Jannah and Jahanam are also discussed, but at that time you do not weep?' He replied: `I heard Rasullullah (Sallallahu alaihi wasallam) say: "The grave is the first stage of the aakhirah (hereafter); whoever goes through this easily, all the other stages become easy. And for whom this stage is difficult, all the other stages become more difficult"'. He says I also heard Rasullullah (Sallallahu alaihi wasallam) say: "Of all the scenes of the aakhirah that I have seen, the one of Qabr (grave) is the most difficult".-Mishkaat. May Allah Ta'aala save us all from it. Imaam Tirmidhi did not intend to relate this incident here, but because

the Seal of Prophethood is mentioned, therefore it is included here. Also Rumaythah (Radhiallahu Anha) by mentioning her experience of being near Rasullullah (Sallallahu alaihi wasallam) and seeing the Seal of Prophethood, and by hearing this subject conclusively proves that there remains no place for errors.

(18) Hadith Number 4

Ebrahim bin Muhammad (Radhiallahu Anhu), who is the granson of Ali (Radhiallahu anhu said: "Whenever Ali (Radhiallahu Anhu) used to discribe the noble attributes of Rasullullah (Sallallahu Alaihi wasallam), he used to mentioned the complete hadith. He also used to say that the Seal of Prophethood was between his shoulders, and Rasullullah (Sallallahu alaihi wasallam) was the seal of all prophets".

Commentary

This hadith has been explained in the first chapter (hadith number eight). Here it is referred to briefly. Because of the Seal of Prophethood, this hadith is mentioned specially here.

(19) Hadith Number 5

`Ilbaa bin Ahmar Al-yashkari says that the Sahaabi, Abu Zayd `Amr bin Akhtab Al-Ansaari Radhiallahu Anhu said to me: "Rasullullah (Sallallahu alaihi wasallam) once asked me to massage his waist. When I began massaging the back, accidently (by chance) my fingers touched the Seal of Prophethood. `Ilbaa (Radhiallahu anhu) says: `I asked Amr (Radhiallahu anhu), what is the Seal of Prophethood?' He replied: `It was a collection of few hair'".

Commentary

This is not contrary to the first hadith, because there was hair around the Seal of Prophethood. He only mentioned the hair.

(20) Hadith Number 6

Buraydah bin Radiyallahu 'Anhu reports: "when Rasulalullah Sallallahu 'Alayhi Wasallam came to Medinah, Salmaan Faarisi Radiyallahu 'Anhu brought a tray which had fresh dates on it, and presented it to Rasulullah Sallallahu 'Alayhi Wasallam, who asked: "O Salmaan, what dates are these?"

He replied: "This is sadaqah for you and your companions"

Rasulullah Sallallahu 'Alayhi Wasallam replied: "We do not eat Sadaqah. Remove it from me."

(The 'ulama differ in their opinions as to the meaning of the word "we". Some say it is Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam himself, and the plural is used as a mark of respect. Others explain that it is the ambiyaa (prophets). According to some it is Sayyidina

Rasulullah Sallallahu 'Alayhi Wasallam and his relatives, for whome it is not permissible to accept zakaah. According to this humble servant the third ihtimaal (supposition) is superior and more acceptable. Allaamah Munaawi's criticism of the third explanationis not forceful and weighty). On the next day this happened again. Salmaan Radiyallahu 'Anhu brought a tray of fresh dates, and in reply to the question of Rasullullah Sallallahu 'Alayhi Wasallam, he replied: "O messenger of Allah, it is a present for you".

Rasullullah Sallallahu 'Alayhi Wasallam said to the Sahaabah Radiyallahu 'Anhum "Help yourselves". (Sayyidina Rasullullah Sallallahu 'Alayhi Wasallam himself ate from it. Bayjuri explains this thus: Sayyidina Salmaan Radiyallahu 'Anhu bringing the dates on both days in this manner was to investigate, and to make Sayyidina Rasullullah Sallallahu 'Alayhi Wasallam his master. Sayyidina Salmaan Radiyallahu 'Anhu was an 'Aalim (learned) of the old days. He lived for a hundred and fifty years and according to some, he lived three hundred years. He had seen the signs of Sayyidina Rasullullah Sallallahu 'Alayhi Wasallam in the kitaabs of previous prophets, that he will not accept sadaqah, but shall accept presents and gifts, and the seal of Prophethood will be between his two shoulders after witnessing the first two signs).

He then saw the seal of Prophethood on the back of Sayyidina Rasullullah Sallallahu 'Alayhi Wasallam and embraced Islam. (At that time Sayyidina Salmaan Radiyallahu 'Anhu was a slave of a Jew from the tribe of Banu Qurayzah.

Rasullullah Sallallahu 'Alayhi Wasallam purchased him(this is figureatively speaking. The fact is that Rasullullah Sallallahu 'Alayhi Wasallam made him a Mukaatab - One whoi buys One's freedom for anm agreed sum.) and paid Dirhams for him to become a Mukaatab, and also agreed that he(Sayyidina Salmaan Radiyallahu 'Anhu should plant for the Jew date palms,(the amount of three hundred palms) and until these bore fruit to tend them. Rasullullah Sallallahu 'Alayhi Wasallam planted the palms with his mubaarak hands and it was his mu'jizah(miracle) that all the palms bore fruit in the same year.

One tree among these did not bear fruit. Upon investigating it was found that Umar Radiyallahu 'Anhu had planted this tree, and that it was not planted by Rasullullah Sallallahu 'Alayhi Wasallam. Rasullullah Sallallahu 'Alayhi Wasallam removed this palm and replanted it. Another mu'jizah Rasullullah Sallallahu 'Alayhi Wasallam is that he planted the palms out of season and they bore fruit the same year.

Commentary

The Ulama have made thorough research on this Hadith. For example Sayyidina Salmaan Radiyallahu 'Anhu was a slave, was his sadaqah and hadiyyah(gift) permissible or not?

Also what was the difference between Hadiyyah and Sadaqah etcetra?

Due to the discussion being lengthy, it has been ommited to keep the subject short.

From this hidith we learn some of the special habits Sayyidina

Rasullullah Sallallahu 'Alayhi Wasallam, that he included the servants and those present, in the gifts he received. This was one of the special habits of Sayyidina Rasullullah Sallallahu 'Alayhi Wasallam.

There are thousands of similar instances mentioned in the ahadith. In this hadith Sayyidina Rasullullah Sallallahu 'Alayhi Wasallam also enjoined us to share presents. Those who are present should also be included.

According to the Muhadditheen there is a variation in the words of this hadith and that this hadith is weak, but according to the subject matter, the incidence strengthen it. What type of presents are meant and what is meant by those that are sitting together? (near).

These need an explanation. Mullah Ali Qaari writes that person brought a present to a pious Shaykh of that time. A person sitting in his assembly said : "Presents are shared". The Shaykh replied :"We do not make shirk(ascribe partners onto Allah) and believe in one creator. All these(presents) are for you". The presents were so many that that person could not carry all of them. The Shaykh instructed his servant to deliver it to that persons home. In the same manner, this happended in the assembly of Imam Abu Yusuf Rahmatullahi alayih.

A person presented him a monetary gift. One from among those present said "Presents are shared". The Imam replied that those are special types of presents and instructed his servant to put away the present. The Ulama say that both instances are correct and well balanced. What the pious Suffi did was proper and befitting, and what the Fakih(Jurist) did was also proper and befitting, and this is true.

Imam Abu Yusuf Rahmatullahi alayih was a celebrated and famous Imam. If he did not do as he had done, it might have become Shar'Ee Mas-alah that presents should be shared, and this would have made it difficult for the Umma.

Shah Waliyullah Dehlawy wrote in one of his kitabs "Dreams and Glad Tiding". Many admirable incidence, one of which is his Father. He wrote :"In my young days I loved to fast. After seeing all the different opinions of the Ulama, I began hesitating to fast. I saw Sayyidina Rasullullah Sallallahu 'Alayhi Wasallam in my dream in which he gave me a loaf of bread. Sayyidina Abubaker Siddique Radiyallahu 'Anhu was also sitting there and said "Presents are shared". I presented thje bread to him and he ate a piece from it. There after Sayyidina Umar Radiyallahu 'Anhu said "Presents are shared" I presented the bread to him also, and he took a piece from it. Sayyidina Uthmaan Radiyallahu 'Anhu then also said : "Presents are shared".

I then said "If all of you will devide this bread amongst yourselves only, what will be left for me?".

Sayyidina Salman Faarisi Radiyallahu 'Anhu is from among the grear Sahaabah. It is stated in the Hadith that when this Aayah was revealed :"*If you turn away, He will substitute another people instead of you."*

O ' Messenger of Allah, who are those people who will take our place?" Sayyidina Rasulullah (Sallallhu alaihe wasallam) then patted Sayyidina Salmaan (radiallahu anhu) on his back and said: "I swear by the Name of the Being in Whose Hands lie my life, if Imaan was suspended on Thurayya (Pleiades),the people of Faaris would have taken it from there also."

The ulama have written that this was a glad tiding in favour of Imaam Abu Hanifa (rahmatullahi alaihe).

Sayyidina Salaam (radiallahu anhu) stated in detail how he had accepted Islam (Imaan). This detail is given in the books of hadith.

Therein are mentioned the signs which prompted Sayyidina Salmaan (radiallahu anhu) to investigate Islam. Sayyidina Salmaan (radiallahu anhu) says that he was a resident in the province of Asbahaan, at a place called Jay. Sayyidina Salmaan narrates: "My father was a headman and a leader of the locality. He loved me very much. I tried very hard to become a success in my old religion of Zorastrianism (fire worship), and thus became a caretaker of the temple. Once my father sent me on an errand for him. On the way I passed a Christian church. I went inside, and saw the Christians praying there. I liked what I saw there. I was attracted to this religion and remained in the Church till the evening. I enquired from Christians them where their headquarters were? They replied that it was in Shaam (Syria). When I returned home in the evening, my family asked where I had been the whole day. I related to them what had happened. My father said:

"That religion is not good. Your religion and the religion of your forefathers is the best." I replied : "Never, that religion (Christianity) is the best." My father, fearing that I would leave home, fastened a chain to my leg and locked me up in the house. I sent a message to the Christians that when the merchants from Shaam, who often came to trade, arrived, I should be informed. When the merchants arrived, they sent a message to me. At the time of their departure I cut loose the chains, ran away and joined the caravan to Shaam. When I reached Shaam I enquired who was the best and most learned in this religion of Christianity. The people directed me to bishop. I went to him and informed him that I would like to become a Christian and stay in his company. He agreed. I began living with him but found him to be dishonest. He persuaded the people to give charity (tithe) and whatever he collected, he put into his personal treasure. He did not give the poor anything. After his death, another bishop was appointed in his place. He was a pious man, and did not care for material things. I began living with him and started to love him. When his end came near I asked him, who should I go to after his death. He replied that there was only one person in this world following the same path, and there was no one else besides him. He said: He lives in Mosul and you must go to him. After the bishop's death I went to the person in Mosul and related my story to him. He allowed me to stay in his service. He was a very good person. When his end came near I asked him that after his death, who should I go to? He replied that I should go to a person in Naseebayn. After his death I went to Naseebayn. Where I related my story to the resident bishop who agreed to keep me in his service. He was a good man. Again, when his end came near, I asked him the same question. He replied that I should go to a certain place in Ghamurya. I went to Ghamurya and began living with the bishop there. Here I worked and learned too. As a result I owned some cattle and sheep. When the

Bishop of Ghamurya's end came near, I asked: "Now what should I do?" He took an oath and said:

"There is no learned person anymore who follows our path. The time has come near when the last of all Prophets will appear, who will follow the religion of Ibrahim (Alaihis salaam). He will be born in ` Arabia '. He will migrate to such a place where many dates grow and on both sides of this place the soil is stony. The Prophet will accept gifts, but will not eat from Sadaqah. The Seal of Prophethood will be between his two shoulders. (This is the sign of Prophethood and for this reason Sayyidina Salmaan radiallahu anhu looked for the seal). If you can go to this place, try to do so."

After the bishop's death a few traders from the tribe of Banu Kalb passed Ghamurya. I said to them:"If you take me with you to Arabia, I will give you in return these cattle and sheep". They accepted and brought me to Wadi al Qura (Mecca Mukarramah). I gave them the cattle and sheep but they oppressed me. They said I was a slave and sold me. A jew from the tribe of Banu Qurayzah bought me and took me to Madinah. I recognised the signs that the bishop of Ghamurya had explained to me. I said to myself, ` This is that place'. I lived there till Sayyidina Rasulullah (Sallallahu alaihe wasallam) migrated from Mecca Mukarramah to Madinah Munawwarah. Sayyidina Rasulullah (Sallallahu alaihe wasallam) was in Quba at that time. When I heard of of Sayyidina Rasulullah Sallallahu alaihe wasallam, whatever I owned I took with and presented it to him and said: "This is from Sadaqah." Sayyidina Rasulullah (Sallallahu alaihe wasallam) did not partake any of it. I said to myself that one sign has been fulfilled and I returned to Madinah and collected a few things. In the meantime Sayyidina Rasulullah (Sallallahu alaihe wasallam) came to live in Madinah. I presented somethings (dates, food etc) and said: "This a gift." Sayyidina Rasulullah (Sallallahu alaihe wasallam) accepted the gift, I said to myself that the second sign has also been fulfilled. Thereafter I attended his noble assembly. Sayyidina Rasulallah (Sallallahu alaihe wasallam) was at the Baqi (attending a Sahabi's funeral). I greeted him and made an attempt to look at his back. Sayyidina Rasulallah (Sallallahu alaihe wasallam) understood what I was doing and lifted his sheet. I saw the Seal of the Prophet and in zeal bowed towards it. I kissed it and cried. Sayyidina Rasulullah (Sallallahu alaihe wasallam) said:"Come in front of me." I came before him and related the whole story. After that I continued serving my Jewish master in slavery . Once Sayyidina Rasulullah (Sallallahu alaihe wasallam) said:"Make an agreement with your master to make you a mukaatab (one who purchases his own freedom) ." I made an agreement with my master he made two conditions. The first was that I should pay forty uqqiyyah cash in gold. (One uqqiyyah is forty dirhams and a dirham is 3 to 4 maashaa, 3g to 4g). The second condition was that I should plant 300 date palms and tend them till they bear fruit. Sayyidina Rasulullah (Sallallahu alaihe wasallam) planted the date palms with his own hands (as is mentioned above). It happened that some gold arrived from somewhere for

Sayyidina Rasulullah (Sallallahu alaihe wasallam). He gave this to Sayyidina Salmaan (radiallahu anhu) and told him to go and pay it his master. Sayyidina Salmaan (radiallahu anhu) asked:" Will this gold be enough as the amount is much more."Sayyidina Rasulullah (Sallallahu alaihe wasallam) replied:"It will not be surprising if Allah Ta'aala fulfils the need with this gold."I took the gold and weighing it paid the amount of forty uqqiyyah. (Jamul Fawaaid)

From this incident it is evident that Sayyidina Rasulullah (Sallallahu alaihe wasallam) buying Sayyidina Salmaan (radiallahu anhu) over from slavery meant he had paid the money so that Sayyidina Salmaan (radiallahu anhu) could a makaatab. Sayyidina Rasulullah (Sallallhu alaihe wasallam) planted the palms with his own hands and gave the gold that was stipulated in the agreement. Sayyidina Salmaan (radiallahu anhu) says:"I was a slave of ten different people.

In the Battle of Khandaq, a trench was dug according to his advice, otherwise there was no knowledge of digging trenches.

(21) Hadith Number 7

Abi Nadrah AI-'Awfee RA. reports: "I asked Abu Sa'eed Khudari Radiyallahu 'Anhu about the Seal of Prophethood of Rasulullah sallailahu 'Alayhi Wasallam. He said: 'It was a piece of raised flesh that was on Rasulullah Sallallahu 'Alayhi Wasallam's back".

(22) Hadith Number 8

Abdullah bin Sarjas Radiyallahu 'Anhu says: "I came to Rasulullah Sallallahu 'Alayhi Wasallam while there were people sitting in his company. I went around to the back of Rasulullah Sallallahu 'Alayhi Wasallam (The narrator may have done this physically). Rasulullah Sallallahu 'Alayhi Wasallam understood what I was trying to do. He removed the sheet (body wrap) from his back. I saw the place of the Seal of Prophethood between his two shoulders. It was like a cluster surrounded by til (moles) which appeared to be like a wart. I came before Rasulullah Sallallahu 'Alayhi Wasallam and said to him. May Allah forgive you (or Allah has forgiven you, as is mentioned in Surah Fath, 'That Allah may forgive you, your former and your latter sins'). Rasulullah Sallallahu 'Alayhi Wasallam replied: 'May Allah forgive you too'. The people said to me that Rasulullah Sallallahu'Alayhi Wasallam has made du'aa for your maghfirah (forgiveness). I replied: 'Yes, and for you too, because Allah Ta'aala has said: 'O Muhammad, seek forgiveness for yourself and the Mu'min males and females also'". (That is why Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam asked for the forgiveness of Muslims).

CHAPTER ON THE MUBARAK HAIR OF SAYYIDINA RASULULLAH (SAW)

There are many narrations on the length of the hair of Sayyidina Rasulullah (SAW) as has been mentioned before. There is no contradiction as the hair is the thing that grows. If at one time his hair reached the lobes of the ears, then another time it was longer. It also has been proved that Sayyidina Rasulullah (SAW) shaved the hair of his head several times. A person who relates about his mubarak hair at an earlier time states he had short hair. The one that relates it at a time later than that, states he had longer hair. Some of the ulama have concluded that the mubarak hair of Sayyidina Rasulullah (SAW), above the forehead used to reach till half his ears, and the hair of the middle of his mubarak head was longer than that, and the hair of the back of the head reached till near his shoulders. Imaam Tirmidhi has related eight ahaadith in this chapter.

(23) Hadith Number 1.

Anas R.A. reported: "The hair of Rasulullah (SAW) reached till half of his ears".

(24) Hadith Number 2.

Ayesha R.A. reported: Rasulullah (SAW) and I bathed in one utensil, and the mubarak hair of Rasulullah (SAW) was longer than those that reached the ear lobes, and were less than those that reached the shoulders". (It means that they were not very long nor were they short, but of a medium length).

Commentary.

It is not clear from this hadith if both bathed in a state of undress. Ayesha R.A. herself says: 'I did not see the private parts of Sayyidina Rasulullah (SAW), nor did he see my private parts'. Also the using of water from the same utensil cannot prove this. There are many ways both could have bathed from the same utensil and yet not see the private parts of one another.

From this hadith we also learn of the bathing together of husband and wife. The ulama are unanimous in accepting Imaam Nawawi's saying that this is jaa'iz (permissible). Another method is that the husband bathes first and the wife bathes after him with the remaining water. This is also unanimously accepted by all. The third method is the opposite where the wife bathes first then the husband bathes with the remaining water. This method is accepted by the Hanafis, Shaafi'ees and the Maalikis. The Hunbalis says it is not permissible, but if the husband is present and both bath together, then it is permissible. The pros and cons of this subject are very lengthy, therefore they have been omitted here. This subject have been mentioned briefly in Arabic commentary. Since a reputed Imaam opposes this, and this has also been mentioned in the hadith, it will therefore to better to abstain from it.

(25) Hadith Number 3.

Baraa bin Aazib R.A. reports: "Rasulullah (SAW) was of average hight, and the portion between the two shoulders was wide. His hair was till his ear lobes".

Commentary.

This hadith has been explained in the chapter on the mubarak features of Sayidina Rasulullah (SAW). Because of the hair is briefly mentioned here again.

(26) Hadith Number 4.

Qataadah bin Da'aamah As-Sadusi relates: "I asked Anas R.A., 'How was the hair of Rasulullah (SAW)?'. He replied: 'It was not very twisted, nor very straight. It had a slight twist and was a bit curled, and reached till his ear-lobes'".

(27) Hadith Number 5.

Umme Haani bint Abi Taalib R.A. says: "Rasulullah (SAW) came to Makkah once after the hijrah. His mubarak hair had four plaits".

Commentary.

According to well-known sources Sayyidina Rasulullah (SAW) came to Makkah Mukarramah four times after the hijrah. The first, at the time of Umratul Qadhaa in the 7th year hijri, then at the time of Fathu Makkah in the 8th year hijri and in the same journey for Umratul Ja'iraanah. Lastly in the 10th year hijri for Hajj. The journey mentioned in this hadith under discussion, according to Bayjuri is at the time of Fath (conquest) of Makkah Mukarramah. The same has been stated in the Mazaahire Haq. The Ulama have stated other times also.

For men to make plaits like women is Makruh. By the word Ghadaa'ir in this hadith, one should take to mean that, 'in which that there is no similitude', because Sayyidina Rasulullah (SAW) forbade himself.

(28) Hadith Number 6.

It is reported from Anas R.A. that the hair of Sayyidina Rasulullah (SAW) reached till the middle of the ears.

(29) Hadith Number 7.

Ibne Abbas R.A. says: "Rasulullah (SAW) used to leave his hair the way it naturally was, without making a path in the hair (parting hair). The reason being that the mushrikeen (polytheists) used to make a path in their hair, and the Ahlul Kitaab (People of the Book) did not do so. In the early periods Rasulullah (SAW) preferred to follow the Ahlul Kitaab, rather than others, in matters where no command had came from Allah. Later this was abrogated, and Rasulullah (SAW) began apposing the ways of the Ahlul Kitaab after this".

(30) Hadith Number 8.

Umme Haani R.A. reports: "I saw Rasulullah (SAW) with four side locks (on his hair)".

Commentary.

Apparently this is the same hadith as has been quoted earlier.

CHAPTER ON THE COMBING OF THE HAIR OF SAYYIDINA RASULULLAH (SALLALLAHU ALAIHE WASALLAM)

It is mustahab to comb the hair. Sayyidina Rasulullah (Sallallahu alaihe wasallam) has urged us to do so. He used to comb his own hair too. Imam Tirmidhi has written five Ahadith in this chapter.

(31) Hadith Number 1

Hazrat Aisha (Radiallahu anha) says, "I used to comb the hair of Sayyidina Rasulullah (Sallallahu alaihe wasallam), even when I was in the state of menstruation."

Commentary

The Ulama prove from this Hadith that it permissible for a woman in her periods to look after and serve her husband. Because of the menstruation the whole body of a woman does not become najis (naapak-unclean). It is forbidden to have intercourse with her during her menstruation.

(32) Hadith Number 2

Hazrat Anas (Radiallahu anhu) reports, "Sayyidina Rasulullah (Sallallahu alaihe wasallam) often rubbed oil in his head and also often combed his beard. He put a cloth over his head, which became like an oil cloth due to the frequent use of oil."

Commentary

The clothing becomes oiled due to the use of oil, and this was against the noble habit of Sayyidina Rasulullah (Sallallahu alaihe wasallam), who liked cleanliness. He put a cloth over his head so that the amaamah (turban) etc. did not become stained.

(33) Hadith Number 3

Hazrat Aisha (Radiallahu anha) says, " Sayyidina Rasulullah (Sallallahu alaihe wasallam) liked to begin with the right while combing his hair; while performing ablution (wudhu) and when putting on his shoes. (Also in every other deed, he first began with the right then the left).

Commentary

This (beginning from the right) is not confined to the three acts mentioned in this Hadith. Sayyidina Rasulullah (Sallallahu alaihe wasallam) began everything with the right, that is why every other deed' has been added in the translation of the Hadith. The basic rule is, that all those things that reflect dignity and elegance, while putting on these the right is preferred, and when removing them the left is begun with, as when putting on clothes, shoes etc. When one enters the Masjid, one enters with the right foot and leaves with the left foot first, as this is the place of dignity and greatness. Contrary to this, in those things that do not have elegance in them, for instance when entering the toilet.

(34) Hadith Number 4

Hazrat Abdullah Mughaffal (Radiallahu anhu) reports, " Sayyidina Rasulullah (Sallallahu alaihe wasallam) prohibited the combing of hair, but allowed it to be does occasionally."

Commentary

Qazi Iyaz says that occasionally means after every three days. In Abu Daud a Hadith has been reported, wherein Sayyidina Rasulullah (Sallallahu alaihe wasallam) prohibited the combing of hair daily. The Ulama have written that it is prohibited at such times when there is no necessity for it, otherwise there is no harm in it. The prohibition is karahate tanzihi. It is specially for the hair that has no dirt in it and does not need grooming. When the hair is dirty, there is no karaaha (i.e. not makruh) in combing the hair daily.

(35) Hadith Number 5

Hazrat Humayd bin Abdurrahman (Radiallahu anhu) relates form a Sahabi that Sayyidina Rasulullah (Sallallahu alaihe wasallam) combed his hair occasionally.

Chapter on Sayyidina Rasulullah Sallalhu'Alayhi Wasallam using a dye

There are many different ahaadith on this subject. From among these Imaam Tirmidhi had mentioned four ahaadith in this chapter. Because of the different ahaadith on this subject, the 'ulema have also differed as to whether Sayyidina Rasulullah Salallahu'Alayhi Wassalam dyed his hair or not. Imaam Tirmidhi and the majority are of the opinion that he did not dye his hair. The Hanafis also hold the same view. It is stated in the 'Durri Mukhtaar| that it is more correct that Sayyidina Rasulullah Sallallahu 'Alayhi Wassalam did not dye his hair. 'Allamah Shaami has reasoned that according to Bukhari and other muhadditheen, Sayyidina Rasulullah Sallallahu 'Alayhi Wasalam did not have more than seventeen white hair in his mubaarak beard and head. Bayjuri As-Shaafi'ee, the commentator on the Shamaa-il Tirmidhi is of the opinion that Sayyidina Rasullah Sallallahy 'Alayhi Wasallam sometimes dyed his hair bou did not do so regularly.

MAS-ALAH: According to the Hanafi 'ulema, dying of the hair is mustahab but according to a well known saying the using of a black dye is makruh. The Shafi'ee 'ulema say that the use of a dye is sunnah, and the use of black dye is haraam.

(44) Hadith Number 1

Abu Rimthah Taymi Radhiallahu 'Anhu says: "I attended a gathering of Rasulullah Sallallahu 'Alayhi Wasallam with my son. Rasulullah Sallallahu 'Alayhi Wasallam asked me, 'Is this your son?' I replied: 'Yes, this is my son. You be a witness to it.' Rasulullah Sallallahu 'Alahi Wasallam said: 'The revenge of his crime (jinayah) is not on you, nor is the revenge of your crime on him.' (This will be explained in the commentary). Abu Rimthah Radhiallahu 'Anhu

says: 'At that time I noticed a few hair of Rasulullah Salallahu 'Alayhi Wasallam were red." Imam Tirmidhi says: 'This hadith is the most correct and closest on the subject of using a dye.'

Commentary

It was the custom in the pre-Islamic times (jaahiliyah) that a son was punished for the crimes of his father. On this basis Abu Rimthah Radhiallahy 'Anhu said this, so that if it would be necessary at any time, Sayyidina Rasulullah Sallallhu 'Alayhi Wasallam would be witness that truly this was his son. Sayyidin Rasullulah Sallallhu 'Alayhi Wasallam in refuting this custom of the jaahiliyyah said: 'This is not the law of Islaam, that one person commits a crime and another gets punished for it." (No laden soul can bear anothers load.-Surah Najm,38).

(45) Hadith Number 2

Abu Hurairah Radhiallahu 'Anhu was asked: "Did Rasulullah Sallallhu 'Alayhi Wasallam use a dye?" (for his hair). He replied: "Yes."

(46) Hadith Number 3

Jah-dhamah Radiallahu 'Anha, the wife of Bashir Kha-saasiyyah Radiallahu 'Anhu says: "I saw Rasulullah Sallallahu 'Alayhi Wasallam coming out of the house after taking a bath and was stroking (or combing) his haif. There were signs of henna on his mubaarak head."

(47) Hadith Number 4

Anas Radhiallahu 'Anhu says: "I saw that the hair of Rasulullah Sallallahu 'Alayhi Wasallam had been dyed."

Commentary

As has been explained there are different narrations on the dying of the hair of Sayyidina Rasulullahu Sallallahu 'Alayhi Wasallam. There is an apparent contradiction between this narration and the one mentioned in the first hadith of the previous chapter, where Sayyidina Anas Radiyallahu 'Anhu denies Sayyidina Rasulullah Sallallahu ' Alayhi Wasallam used a dye. we may take both narrations to be correct, as they could have been narrated at an earlier and a later period.

Chapter on the kuhl of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

To apply (surmah, antimony, collyrium) in the eyes is mustabab. One should use kuhl with the intention of ajr (thawaab, reward). It benefits the eye and one receives ajr for following the sunnah also. Imaam Tirmidhi mentions five ahaadith in this chapter.

(48) Hadith Number 1

Ibn 'Abbaas Radiyallahu 'Anhu says:

"Rasulullah Sallallahu 'Alayhi Wasallam said: 'Use kuhl made of ithmid on the eye; it brightens the eyesight, and strengthens and increases the growth of the eye lashes'. (Sayyidina Ibn'Abbaas Radiyallahu'Anhu also used to say) 'Rasulullah Sallallahu 'Alayhi Wasallarn had a small container for keeping kuhl, from which he applied kuhl in each eye three times every night'".

Commentary

Ithmid is a special type of kuhl which is reddish black in colour. It is obtained in the Eastern countries. Some of the learned say it is the Isfahaani kuhl, and other say it is the Totiya. Some 'ulama say, it means those who have good eyesight and it should be used by those with whose eyesight it agrees, otherwise a sick person's eyes will pain more by its use. It is more beneficial to apply kuhl at the time of sleeping as it will remain longer in the eyes, and will penetrate more into the pores. There are different narrations on the number of times it should be applied in each eye. In a few it is stated that it should be applied three times in each eye, as mentioned above. In other narrations it is stated that it should be put three times in the right eye and two times in the left eye. It is supposed that the variations are because of the different times of the narrations. At a certain time, Sayyidina Rasulullah Sallallahu alayhi Wasallam applied it in one manner and at another time in the other manner. Haafiz Ibn Hajar, Mulla 'Ali Qaari and other 'ulama have preferred the first method (as given in the hadith under discussion). the first method has been narrated many times from Sayyidina Rasulullah Sallallahu' Alayhi Wasallam, as will be seen in the narration that follow.

(49) Hadith Number 2

Ibn 'Abbaas Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam applied kuhl of ithmid three times in each eye before sleeping'. In a narration also from Ibn 'Abbaas Radiyallahu 'Anhu, it is reported: "Rasuluilah Sallallahu'Alayhi Wasallam had a small container for keeping kuhl, from which he applied in each eye kuhl three times before sleeping'.

(50) Hadith Number 3

Jaabir bin 'Abdullah Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'Use the kuhl made from ithmid for the eyes. It brightens the vision and strengthens the growth of the eye lashes'.

(51) Hadith Number 4

Ibn 'Abbaas Radiyallahu 'Anhu says: "Rasulullah Sallallah 'Alayhi Wasallam has said: 'The best from among all the kuhl used by you is the one made from ithmid. It brightens the eyesight and strengthens the growth of the eye lashes'".

Commentary

One of the narrators in the chain of this hadith is Bishr bin Mufaddal RA. The 'ulama wrote that he performed four hundred rak'ahs nafl daily, and it was his permanent practice to fast every alternate day.

(52) Hadith Number 5

'Abdullah bin 'Umar Radiyallahu 'Anhu related the same hadith from Rasulullah Sallallahu 'Alayhi Wasallarn that: "Verily use the kuhl made from ithmid. It brightens the vision and strengthens the growth of the eye lashes".

Commentary

In all the above narrations the use of kuhl made from ithmid has be stressed. Only those eyes are meant, that agree with the use of it, otherwise, because of certain eye conditions kuhl does not agree with some people, as was mentioned previously. The 'ulama have written that due to these commands and practices it is sunnah to use kuhl, and it is better to use the one made from ithmid. If one uses kuhl made from any other substance it will be regarded as sunnah, but the virtue is obtained by using kuhl made of ithmid.

CHAPTER ON THE DRESSING OF SAYYIDINA RASULULLAH SALLALLAHU 'ALAYHI WASALLAM

The author has mentioned sixteen ahaadith in this chapter. The 'ulama say the dressing of a person is either waajib, mustahab, haraam, makruh or mubaah (permissible). A person should, when dressing, diligently follow the mandub (preferred) mode, and abstain from the makruh mode of dressing. It is waajib to dress in a manner where the satr is covered at all times. The mandub manner is that which the shari'ah has preferred and induced us to wear, like the wearing of one's best clothing on the two 'Eids, and the wearing of white on Fridays. Makruh isthat clothing which the shari'ah has discouraged us from wearing. For example, a rich person should not always wear torn and tattered clothes. Haraam clothing is that which the shari'ah has prohibited us from wearing. For example, (it is haraam) for a man to wear silken clothing without a valid shar'ee reason.

(53 & 54) Hadith Number 1 and 2

Ummul Mu-mineen, Ummi Salamah Radiyallahu 'anha relates: "Of all the clothing, Rasulullah Sallallahu 'Alayhi Wasallam preferred wearing the qamis (Thowb, kurtaa) the most".

Commentary

The 'ulama have written different reasons for Sayidina Rasulullah Sallallahu 'Alayhi Wasallam preferring to wear a qamis (Thowb, kurtah). Some say it is because it covers the body well and

covers it better than a lungi etc. Some say because it is 'qumait' and besides it is less of a burden on the body, whereas a sheet has to be straightened every now and then. Some are of the opinion that it does not create pride in a person, as other clothing does. According to this humble servant the reason is because it covers the satr well, and the same time it is neat, whereas in some clothing there is less beauty, like the lungi, or it does not cover the satr well, like the top sheet. The eighth hadith in this chapter seems contrary to this hadith. lt shall be compared and reconciled there.

(55) Hadith Number 3

It has been reported from Ummi Salamah Radhiyallahu 'Anha: "Rasulullah Sallallahu 'Alayhi Wasallam preferred wearing, from among all clothing, the qamis (thowb)".

Commentary

Mulla 'Ali Qaari relates from Dimyaati that the qamis of Sayidina Rasulullah Sallallahu 'Alayhi Wasallam was made of cotton and was not very long, nor were the sleeves long. Bayjuri has written that Sayidina Rasulullah Sallallahu 'Alayhi Wasallam had only one qamis. It is reported from Sayyiditina 'Aayeshah Radhiyallahu 'Anha that: "Rasulullah Sallallahu 'Alayhi Wasallam did not leave any of the morning food for the evening, nor any of the evening food for the morning. He possessed only one each, of a lungi, qamis, sheet (body wrap), shoes or any other clothing. He did not have a pair of any of these".

Munaawi relates from Sayyidina Ibn 'Abbaas Radiyallahu 'anhu that, 'The qamis (thowb, kurtah) of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was not very long, nor were its sleeves long. In another hadith of Sayyidina Ibn 'Abbaas Radiyalia anhu it is stated that the qamis of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was above the ankles. 'Allaamah Shaami says: 'It should reach halfway down the calf'.

(56) Hadith Number 4

Asmaa bint Yazeed Radhiyallahu 'Anha says: "The sleeve of Rasulullah Sallallahu 'Alayhi Wasallam's qamis reached to the wrists".

Commentary

This narration apparently contradicts the one where it has been stated that the sleeves of the qamis of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam were a bit longer than the wrist. The'ulama have summed up the difference in several ways. Firstly, that at different times it had different lengths. Secondly, that when the sleeves were creased they were above the wrists, and when they were smooth and straight they were over the wrists. Some are of the opinion that both are taken on estimation. In this case there is no difficulty. Maulana Khalil Ahmad Saahib has written in the 'Badhlul Majhud' that where it is mentioned till the wrists, it is taken to be the best and desirable. Where the sleeves are stated to be longer, it is considered permissible. 'Allaamah Jazari states that it is sunnah that the length of the qamis (kurtah) sleeves reach till the wrists, and that of a jubbah be a bit longer, but in no case should it be longer than the fingers.

(57) Hadith Number 5

Qurrah bin Ilyaas Radiyallahu'Anhu relates: "I came with a group from the tribe of Muzeenah to make bay'ah (pay allegiance) to Rasulullah Sallallahu 'Alayhi Wasallam. The button loop of Rasulullah Sallallahu 'Alayhi Wasallam's qamis was open. I put my hand in the collar of Rasulullah Sallallahu 'Alayhi Wasallam's qamis to touch the Seal of Prophethood (to gain barakah)".

Commentary

When he visited Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam he found the collar of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam's qamis open. It is characteristic of one who loves, that every act of his beloved sinks into his heart. Sayyidina 'Urwah Radiyallahu'Anhu, who is a narrator of this says: "I have never seen Mu'aawiyah (bin Qurrah - Radiyallahu'Anhu) and his son button up their collars. Be it summer or winter, their collars were always open". Their love for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has given us a glimpse of each and every act and deed of the beloved Rasul of Allah, Sallallahu 'Alayhi Wasallam. 'Jazahumullahu 'anna wa-'an saa-iril ummati ahsanal jazaa'.

(58) Hadith Number 6

Anas bin Maalik Radhiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam came out of his house with the assistance of Usaamah bin Zayd. At that time he was wrapped in a Yamaani printed sheet. Rasulullah Sallallahu 'Alayhi Wasallam came and led the Sahaabah in prayer".

Commentary

'Daar Qutni' has stated that this incident took place when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was ill. For this reason he was assisted by Sayyidina Usaamah bin Zayd Radhiyallahu 'Anhu. It is possible that it was the time of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam's illness before his death. This hadith will also be mentioned in the chapter on 'Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam leaning on something'. Imaam Tirmidhi has written a surprising incident on the sanad (chain of narrators) of this hadith, from which we can gauge the intense love of the muhadditheen for the hadith, and their detachment from this unstable and materialistic world. Muhammad bin AI-Fadl says: "Yahya bin Mu'een (who is a great imaam and scholar of hadith -some 'ulama have said that he has written ten lakh -100,000- ahaadith with his own hands) asked me as soon as I sat down (when visiting him), about this hadith. I started reciting it to him. He said: 'I desire you to read it out from your kitaab so that it may be more satisfying"' Muhammad bin AI-Fadl says: 'I stood up to go inside and fetch the kitaab. He caught me by my qamis and said: "First dictate it to me from memory, so that I may write it down. There is no surety of life and death. It is possible I may meet you or Imay not meet you again. You may repeat it from the kitaab later'. Muhammad bin AI-Fadl says: 'I recited it to him from memory, then brought the kitaab and read it out again from the kitaab'. Allahu Akbar! He did not have that little assurance that either of them would live till he went inside to get a kitaab and

return. His love for the hadith was such that he did not even like to wait till the kitaab was brought from inside the room.

(59) Hadith Number 7

Abu Sa'eed Khudari (R.A) says, "When Rasulullah (S.A.W) put on a new garment, he would in happiness mention that garment's name. For example, 'Allah Ta'aala gave me this qamis (thowb, kurtah), 'amaamah (turban) sheet, etc" Then recited this **du'aa:**

'Allahumma lakal hamdu kama kasauw- tanihi, as-aluka khayrahu wa-khayra ma-suni'a lahu wa-a'u- dhu bika min sharrihi wa-sharri ma-suni'a lahu'.

Translation

"Oh Allah, all praise and thanks to You for clothing me with this (garment). I ask You for the good of it and the good of what it was made for, and I ask Your protection from the evil of it and theevil of what it was made for."

COMMENTARY

The goodness and badness of a garment is evident and 'for the good and bad for which it was made' means forsummer and winter, elegance etc. For whatever reason it is worn, the goolness in it is that it may be used to obtain Allah's pleasure, like performing 'ibaadah (devotion) with it. To use it for a bad cause would be in disobeying Allah or to create pride, arrogance etc.

(60) Hadith Number 8

Anas bin Maalik (R.A) says: "The sheet (body wrap) most liked by Rasulullah (Sallallahu alaihe wasallam) was the Yamaani printed sheet."

COMMENTARY

This siims to contradict the hadith mentioned at the begining of the chapter where it is stated that Sayyidina Rasulullah (Sallalahu alaihe wasallam) preferred wearing the qamis (kurtah) the most. The 'Ulama have given many explanations for this. The simplest explanation if that there is no difference. He liked the qamis very much and the sheet too. It could also be said that among ordinary clothing that are worn, he liked the qamis the most, and from the ones that are used for outer covering, he liked the sheet the most. It has also been stated that for purposes of evidence this is a much stronger hadith.Some 'Ulama have taken the first hadith for the different types of clothing, among which Sayyidina Rasulullah (S.A.W) liked the qamis most, and this hadith for the coloured clothing, from which he liked the coloured printed sheet the most. Some say the sheet was of a green colour. The object is that, among the colours, green was liked the most, as it is the colour of the clothing in Jannah (paradise).

(61) HADITH NUMNBER 9

Abu Juhayfah (R.A) says, "I saw Rasulullah (S.A.W) wearing a pair of red (coloured) clothing. The lusture of the feet of Rasulullah (S.A.W) is still befor me." Sufyaan (R.A) who is a norrator of this hadith says: "According to my understanding the pair (of clothing) was printed red."

COMMENTARY

This incident took place at the time of Hajjatul-Widaa, as is stated if the Bukhaari and other kitaabs of hadith. Sayyidina Sufyaan (R.A) ' Anhu's reason for saying that this was a red coloured clothing (for men). There is a difference of opinion among the 'Ulama'. The Hanafis also state a number of opinions. This has been discussed in the first chapter. Before choosing red-coloured clothing an 'aalim should be consulted. Maulana Gangohi has mentioned a few times in his fataawa (religious rulings) that it is permissible for a man to wear red patterned garment's. From the point of taqwaa (piety) it is better for a man not to wear red coloured garments, since there is a differince of opinion among the learned 'Ulama'.

(62) HADITH NUMBER 10

Baraa bin 'Aazib (R.A) says: "I have vever seen anybody more handsome in red clothing than Rasulullah (S.A.W). At that time, the hair of Rasulullah (S.A.W) reached his shoulders.

COMMENTARY

This hadith has been mentioned in the first chapter. It is repeated here because of the red-coloured clothing.

(63) HADITH NUMBER (11)

Abu Rimthah Taymi (R.A) says,"I saw Rasulullah (S.A.W) covering himself in two green coloured sheets."

COMMENTARY

This hadith has been quoted twice. It is repeated here briefly.

(64) HADITH NUMBER 12

Qaylah bin Makhramah (R.A) says: "I saw Rasulullah (S.A.W) in such a state that he was wearing two old lungis (sarong, waist wrap) that had been dyed a saffron colour but there was no sign of saffron left on it." There is a lengthy story in this hadith also.

COMMENTARY

It is prohibited in the hadith to use clothing dyed with saffron. For this reason it has been pointed out in the above hadith that the colour of dthe saffron had faded, so that there remains no contradictions in the ahaadith. Sayyidina Rasulullah (S.A.W) wore the two old sheets as a sign of humility. The sufis have for this reason chosen a rugged way of life. This leads one towards

humility and keeps one away from pride and arregance. It should also be borne in mind that if (the wearing of such clothing) does not have this effect then this manner is not preferred. It will cause more harm than good as we see it happening in these times. Many a time this way is asopted to show that one has reached the stage of perfection whilst the tongue is asking (begging).

An incident of Abul-Hasan Shaa-dhali who is from amdong the great sufis is famous. Once he was wearing smart clothing. Some raggedly dressed person objected. He replied, "My dressing in this manner shows praise and gratefulness to Allah, whereas this state of yours shows a state of asking (begging). You in your present state are begging from people." In short, it is better not to wear showy clothing but only with the intention of humbleness, and on condition that it does not lead one towards some other harm. On the other hand, if it is worn for some religious benefits or to please a confidant who has given it as a present, then in this case to wear elegant clothing will also be mandub (desirable) and better. Sayyidina Rasulullah (S.A.W) once purchased a set of clothing in exchange for twenty seven camels and wore that clothing for this reason. The mashaa-ikh of the Naqshabandiyyah and Shaa-dhaliyyah Orders usually wear elegant type of clothing. It has been given preference becarse it saves one from the appearance of a beggar. Imaam Abul-Hasan Shaa-dhali has said: "It is important that one should keep away from the deceit of the heart from both angles. The gaining of fame by dressing shabbily, to show off by being himble, and to show pride by wearing smart elegant clothing, all are dangerous to our spiritual upliftment.

There is lengthy story in this hadith that is not relevant to the dressing of Sayyidina Rasulullah (S.A.W). Therefor Imaam Tirmidhi omitted it here with the objectof shortening the hadith. The story probably covers two sheets. The commentators have also omitted it for the same reason. In it are mentioned incidents fo the early period and experiences of Sayyiditina Qaylah (R.A) after her acceptance of Islaam. In a few narrations it is also mentioned that Sayyidina Ralsulullah (S.A.W) was sitting with his old clothing in a humble manner. He had a branch (fan) of a palm in his mubaarak hands. A person entered his noble assembly. He saw Sayyidina Rasulullah (S.A.W) in this state of humbleness and dur to the awe-inspiring appearance of Sayyidina Rasulullah (S.A.W), began shivering. Upon seeing this person in this state, or being made aware of it, Sayyidina Rasulullah (S.A.W) said to him: "Keep calm." As soon as Sayyidina Rasulullah (S.A.W) said this he became calm, and all the signs of fear vanished. In some ahaadith we gather that this incident relates to Sayyiditina Qaylah (R.A.) herself. Imaam Tirmikhi has therefore mentioned this briefly in the chapter on the sitting of Sayyidina Rasulullah (S.A.W). The incident is attributed to Sayyiditina Qaylah (R.A) and will be mentioned in the chapter on the sitting of Sayyidina Rasulullah (S.A.W).

(65) HADITH NUMBER 13

Ibn 'Abbaas (R.A) says that Rasulullah (S.A.W) used to say: " Choose white clothing, as it is the best clothing. White clothing should be worn whilst living, and the dead should be buried in white."

COMMENTARY

In this hadith it is not stated that Sayyidina (S.A.W) wore white clothing. Its mention in the 'Shamaa-il Tirmikhi' is therefore implict. Idt can be explaiced that when Sayyidina Rasulullah (S.A.W) encouraged the wearing of white clothing, then he must have worn it himself. If is clearly stated in the Bukhaari that Sayyidina Rasulullah (S.A.W) wore white clothing.

(66) HADITH NUMBER 14

Samurah bun Jundub (R.A) says: " Rasulullah (S.A.W) said, "Wear white clothing because it is more taahir (paak) and clean, and also clothe your dead in it."

COMMENTARY

By 'It is more taahir (paak) and clean is meant that if a small stain appears, it will show clearly, whereas in coloured clothing it does not show easily.

(67) HADITH NUMBER 15

Ummul Mu-mineen, 'Aayeshah (R.A) reports: "Rasulullah (S.A.W) once left the house in the morning, wearing a sheet made of black hair."

(68) HADITH NUMBER 16

Mughirah bin Shu'bah (R.A) says: "Rasulullah (S.A.W) wore a rumi Jubbah which had narrow sleeves."

COMMENTARY

This incident was at the time of Ghazwah Tabuk. The 'Ulama have interpreted from this hadith that a thing made by non-believers is not najis (na-paak) till we can outwardly find of this. Upto that time there were no Muslims in Rome, and Sayyidina Rasulullah (S.A.W) wore the clothing made by them.

CHAPTER ON THE KHUFF (LEATHER SOCKS) OF SAYYIDINA RASULULLAH SALLALLAHU ALAIHE WASALLAM

Sayyidina Rasulullah sallallahu alaihe wasallam used different types of khuffs (leather socks).The etiquette of wearing a khuff is that the right one should be put on first. before wearing the khuff the inside should be cleansed (dusted) out. The reason being that in the 'Mu'jizaat' (miracles), Tabrani has written a narration on the khuff in which Sayyidina Rasulullah sallallahu alaihe wasallam once while in the jungle, had on one of his khuffs and as he began to put on the

second one, a crow came and took away that khuff, flew in the sky and dropped it. A snake had entered that khuff. When the khuff fell, the snake got injured and came out Sayyidina Rasulullah sallallahu alaihe wasallam thanked Allah and made it etiquette of the khuff, that the inside be cleaned out before putting them on. Imaam Tirmidhi quotes two hadith in this chapter.

(69) Hadith Number 1

Buraydah (radiallahu anhu.) says, "Najaashi sent two simple black colored as a gift to Sayyidina Rasulullah sallallahu alaihe wasallam. He wore these and made mas-h over after performing wudu".

Commentary

Najaashi was the title of kings of Abyssinia, like sharif was the title of the rulers of Makkah. The name of this Najaashi was As-hamah, who later became a Muslim. The'ulama have deduced from this hadith that it is permissible to accept a gift of a non- believer. Najaashi had not yet accepted Islaam at the time of sending the gift. The 'ulama have therefore summed up these in different ways.

(70) Hadith Number 2

Sayyidina Mughirah bin Shu'bah radiallahu anhu relates:"Dihyah Kalbi sent to Rasulullah Sayyidina Rasulullah sallallahu alaihe wasallam as a gift to khuffs. In another narration it is stated that with the khuffs a jubbah (a long coat) was also sent. Rasulullah Sayyidina Rasulullah sallallahu alaihe wasallam did not inquire if the skin was from slaughtered animals or not".

Commentary

The last sentence of this hadith strengthens madh-hab of the Hanafis that it is permissible to use a tanned skin of an animal whether it is slaughtered according to shari'ah or not. Some of the 'ulama differ on this question. It has been discussed in the books of fiqh (jurisprudence).

CHAPTER ON THE SHOES OF SAYYIDINA SAYYIDINA RASULULLAH SALLALLAHU ALAIHE WASALLAM

In this chapter the type of shoe that Sayyidina Rasulullah sallallahu alaihe wasallam wore, his method of putting them on and taking them off and other matters have been discussed. Moulana Ashraf Ali Thanwi Sahib has written in the kitaab 'Zaadus' Sa'eed' a detailed treatise on the barakaat and virtues of the shoes of Rasulullah Sayyidina Rasulullah sallallahu alaihe wasallam. Those interested in this should read that kitaab(which is available in English).In short, it may be said that it has countless qualities.The 'ulama have experianced it many a time. One is blessed by seeing Rasulullah Sayyidina Rasulullah sallallahu alaihe wasallam in ones dreams;one gains

safety from oppressors and every heartfelt desire is attained. Every object is fulfilled by its tawassul (means,petition,request). The method of tawassul is also mentioned therein. Imaam Tirmidhi has written eleven ahaadith in this chapter.

(71) Hadith Number 1

Qataadah radiallahu anhu reports that:" I asked Anas to describe the shoe of Rasulullah Sayyidina Rasulullah sallallahu alaihe wasallam". He replied: "Each shoe had two straps".

Commentary

The shoes in 'Arabia were not of the type of are known here in India. They consisted of a

leather sole with two straps on them

(72) Hadith Number 2

Ibn 'Abbaas radiallahu anhu reports that Raulullah Sayyidina Rasulullah sallallahu alaihe wasallam shoe had two'double straps'.

Commentary

It means that every strap was made of two strips of leather sewn together. In the chain of narrators of this hadith there is a narrator Khaalid Hadh-dhaa. Hadh-dhaa in 'Arabic means a shoe maker. The 'ulama write that this narrator was not a shoe maker, but had an acquaintance with those whose trade was shoe making. Due to his acquaintance and friendship, he was also named (Khaalid) Hadh-dhaa, and became known by his name. one is surely influenced and develops the habits and manners of those with whom one keeps company.

(73) Hadith Number 3

'Eesa bin Tahmaan says that Anas radiallahu anhu took out a pair of shoes and showed then to us. They did not have hair on them. Later Thaabit told me these were the shoes of Rasulullah Sayyidina Rasulullah sallallahu alaihe wasallam.

Commentary

It was common in 'Arabia that the hair was not removed from the skin from which shoes were made. For this reason the narrator mentioned the hair.

(74) Hadith Number 4

'Ubayd bin Jurayj radiallahu anhu asked Ibn 'Umar radiallahu anhu the reason for not wearing shoes with hair on them. He replied: "I had seen Rasulullah Sayyidina Rasulullah sallallahu alaihe wasallam wear and perform wudu with shoes that did not have hair on them. That is why I also like this type of shoes".

Commentary

The reason for asking this question is that at that time it was it was not a general practice to wear shoes without hair on them. Imaam Bukhaari quotes a detailed hadith in his kitaab, where sayyidina Ubayd bin Jurayj radiallahu anhu said to Sayyidina Ibn Umar radiallahu anhu, " I see you observe a few things which the other sahaabah do not observe?" Among other question he asked the reason for wearing shoes with a smooth leather surface. sayyidina Ibn Umar radiallahu anhu made strong efforts to follow Rasulullah Sayyidina Rasulullah sallallahu alaihe wasallam in every aspect. The others generally wore the common leather shoes with hair.

(75) Hadith Number 5

Abu hurayrah radiallahu anhu relates that the shoes of Rasululah Sayyidina Rasulullah sallallahu alaihe wasallam had two straps.

(76) Hadith Number 6

Amr bin Hurayth radiallahu anhu reports, "I saw rasulullah Sayyidina Rasulullah sallallahu alaihe wasallam perform salaah with such shoes that had another leather sole sewn onto them."

Commentary

It means that the sole was double. It had two layers of leather. It may also mean that because the shoe was tearing a patch was sewn onto it.

(77) Hadith number 7

Abu Hurayrah reports: Rasulullah Sayyidina Rasulullah sallallahu alaihe wasallam said: One should not wear one shoe and walk. Both shoes should be worn or both shoes should be removed.

Commentary

The reason for mentioning this Hadith in the shamaa-il is that it was not the noble habit of sayyidina Rasulullah Sayyidina Rasulullah sallallahu alaihe wasallam to wear one shoe only. If sayyidina rasulullah Sayyidina Rasulullah sallallahu alaihe wasallam prohibited others to do so, he would not practice this himself. Apparently the prohibition in this hadith is for doing so habitually. However if a single shoe is worn for a little while because the other one is torn or because of some difficulty, then there is no harm. Arising from this hadith the 'ulama have added that , in the same manner only one khuff (leather sock) or one sleeve should not be worn. Both should be worn as is done commonly. One should keep away from cheap formalities, fashions and rudeness.

(78) Hadith Number 8

Jaabir radiallahu anhu says that Rasulullah Sayyidina Rasulullah sallallahu alaihe wasallam. prohibited eating with the left hand, or the wearing of one shoe only.

Commentary

According to the majority of the ulama the fulfillment of these commands are meritorious, that means, not haraam. Some ulama of the Zaahir have stated that it is prohibited to act contrary to this.

(79) Hadith Number 9

Abu Hurayrah radiallahu anhu says that Sayyidina Rasulullah sallallahu alaihe wasallam said, " Whenever one amongst you puts on his shoes, he should begin with the right, and when he removes his shoes the left one should be removed first. The right should be first when putting on and last when removing the shoes."

Commentary

The shoe being an ornament for the feet, should be long on the feet, as has been mentioned earlier. In the same manner all those things, the wearing of which are ornaments, when wearing them, the right should be first, and when removing them, the left first, like the wearing of qamis (kurtah) ,izaar, jubbah etc.

(80) Hadith Number 10

Aayeshah Radiallahhu Anha says: " Rasulullah Sayyidina Rasulullah sallallahu alaihe wasallam while combing his hair ; wearing his shoes;and while washing his limbs during wudu, as far as possible began with his right ."

Commentary

This is not confined to the above three only, but covers all other acts as stated previously. The saying ,` As far as possible , means that for some unforeseen reason he began from the left , then there is no harm.

(81) Hadith Number 11

Abu Hurayrah radiallahu anhu says that the shoes of Sayyidina Rasulullah sallallahu alaihe wasallam had two straps. In the same manner the shoes of Abu Bakr and Umar radiallahu anhu had two straps on them. radiallahu anhu began the use of one strap.

Commentary

Sayyidina radiallahu anhu may have adopted the use of one strap so that it may not be assumed that two straps are strictly necessary.

CHAPTER ON THE MUBAARAK RING OF SAYYIDINA RASULULLAH SALLALLAHU 'ALAYHI WASALLAM

Imaarn Tirmidhi has mentioned eight ahaadith in this chapter.

(82) Hadith Number 1

Anas bin Maalik Radiyallahu 'Anhu says that the ring of Rasulullah Sallallahu 'Alayhi Wasallam was ,made of silver and the gem stone was from Abyssinia.

Commentary

According to the majority of the 'ulama it is permissible to wear a ring made made of silver. The Hanafis say it is not permissible to wear a ring made of bronze. iron, steel etc. In the early stages, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not have a ring made, until it was known that the kings of Persia and other countries did not accept or take into consideration letters that had no seal (stamp) on them. He had begun sending letters to.the kings inviting thern to Islaam. A seal (stamp) was made in the sixth or seventh year hijri. The 'ulama give different opinions on the wearing of the ring. Some'ulama say that it is makruh for any person besides the king and judge to wear a ring. The research of the Hanafi 'ulama (may Allah Increase their number and accept their efforts) in this matter, according to the saying of 'Shaami' is, that it is sunnah for the kings, judges, trustees and those who need a seal. Besides them it is permissible for others, but better not to use it. The reason is evident that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam only made one when it became necessary, before he began sending letters to the kings. This will be mentioned in hadith number six in this chapter. Abu Daawud and others have stated that besides the kings, others are prohibited from wearing a ring. Since it has been proven that many Sahaabah Radiyallahu 'Anhum wore a ring in the presence of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, and in other ahaadith that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had permitted it, this prohibition will be taken as that which is contrary to a more meritorious and desired act.

(83) Hadith Number 2

Hazrat Ibn Umar radiallahu anhu says that Rasulullah sallallahu alayhe wasallam had a ring made of silver. He used it as a seal (Stamp) on letters etc., but did not wear it.

COMMENTARY

Sayyidina Rasulullah sallallahu alayhe wasallam wore a ring as has been stated in the ahaadith. The ulama give a few explanations to this hadith. Some have explained that it meant that he did not wear it continuously. Some are of the opinion that Sayyidina Rasulullah sallallahu alayhe wasallam possessed two rings, one had the seal and was used to put a stamp on letters etc. and he

did not wear this ring. The other ring was used for wearing. In the same manner, the 'ulama have given many other explanations. According to this humble servant the most accepted explanation is that he did not wear it always.

It is reported in the hadith that Sayyidina Rasulullah sallallahu alayhe wasallam was once performing salaah, he was wearing a ring on the right hand. While performing salaah, his eyes fell on the ring. After that he stopped wearing the ring.

In the ahaadith a similar incident is mentioned regarding a printed cloth. While in salaah his sight fell on it. Sayyidina Rasulullah sallallahu alayhe wasallam removed this cloth and wore another one.

Since the ring was of importance it could not be discarded completely. Therefore he did not generally wear it. This is the nearest (most correct). It will be stated in the sixth hadith of the next chapter that the ring was mostly kept by Sayyidina Mu'ayqeeb radiallahu anhu.

(84) Hadith Number 3

Hazrat Anas radiallahu anhu reports that Rasululah sallallahu alayhe wasallam had a ring made of silver and its (inlaid) gem was also of sliver.

COMMENTARY

This hadith seems to contradict the one where it is mentioned that an Abyssinian stone was inlaid.

Those who are of the opinion that Sayyidina Rasulullah sallallahu alayhe wasallam had two rings, say that this hadith in context is similar to it being two rings. Bayhaqi and others also hold the same view, and according to him there no is complication.

Those who are of the opinion that Sayyidina Rasulluahsallallahu alayhe wasallam had one ring, give the explanation, that by Habshi (Abyssinian) it is meant Habshi colour or Habshi style, or the maker of it was a Habshi.

According to this humble servant the explanation is that there was more than one ring seems correct, because from the hadith it has been proved that at different times Sayyidina Rasulullah sallallahu alayhe wasallam had different rings. Sayyidina Rasulluahsallallahu alayhe wasallam had a ring made for himself. His servant gave him one as a present as is evident from different narrations stated in the book of 'Jam'ul Wasaa-Il'.

(85) Hadith Number 4

Anas radiallahu anhu relates: "When Rasulullah sallallahu alayhe wasallam intended to write letters to the kings of 'Ajam (non arabs), inviting them to Islam, the people said that they did not accept letters without a seal (stamp) on them. Rasulullah sallallahu alayhe wasallam therefore had a ring made, the whiteness of which is still before my eyes."

Commentary

The last sentence shows that he remembers this incident well. By whiteness the silver in the ring is referred to.

(86) Hadith Number 5

It is related from Hazrat Anas radiallahu anhu that the inscription engraved on the ring of Rasulullah sallallahu alayhe wasallam was 'Muhammad Rasullulah, of in the first line was engraved, in the second line 'Rasul, and in the third line 'Allah'.

Commentary

Some 'ulama have written that 'Muhammad Rasulullah' was engraved in such a manner, that the word 'Allah' was engraved on the top. This stamp was round, and was read from the bottom. The muhaqqiqeen (research scholars) write that this is not proven from any hadith, but from the apparent words we find it was written thus:

Muhammad

Rasul

Allah

(87) Hadith Number 6

Anas Radiyallahu relates that: Rasulullah sallallahu alayhi wasallam made an intention to write letters to Kisra, Qaysur (Ceasar) and Najashi, inviting them to accept Islaam. The people said: '(O Rasulullah) those people do not accept letters without a stamp on it'. For this reason Rasulullah Sallallahu Alayhi Wasallam had a stamp made. The ring (loop) of which was silver, and had 'Muhammad Rasulullah' engraved on it''.

Commentary

Kisra is the title of the Persian kings. Qaysar (Ceasar) that of the Romans and Najaashi that of the Abyssinian kings. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam sent a letter to Kisra with Sayyidina Abdullah bin Hudhaa-fah Radiyallahu 'Anhu. Kisra tore the letter of Sayyidina Rasulullah Sallallahu- 'Alayhi Wasallam to pieces. When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam heard this he said. 'May Allah tear his kingdom to pieces', and so did it happen. The letter to the king of the Romans was sent with Sayyidina Dihyah bin Khalifah Kalbi Radiyallahu 'Anhu. Although accepting the prophethood of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, he did not accept Islaam. The letter to Najaashi, the king of Abyssinia was sent with Sayyidina 'Amr bin Urnayyah Damri Radiyallahu 'Anhu, as is mentioned in 'Mawaahib Ladunniyyah' and other kitaabs. This is not the Najaashi that has been mentioned previously, and for whom Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had performed janaazah salaah. This was another Najaashi. It is not known whether he had accepted Islaam or not, as Mulla'Ali

Qaari has written in his kitaab. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wrote many letters which have been discussed in detail in the books of hadith and history. Special books have been written on this subject. In the above hadith, three letters are mentioned, of which a brief account seems appropriate here. One letter was written to Kisra, which is the title of the kings of Persia. The name of this Kisra was Aparvez, who was the grandson of Naw-sherwaan. The contents of the letter to him were as follows: In the Name of Allah, the Most Beneficent the Most Merciful From Muhammad, Allah's Messenger, to the great ruler of Persia. Peace be upon the one who follows (accepts) righteousness and reposes a faith (imaan) in Allah and His Rasul, and bears witness that none is to be worshipped besides Allah, Who has no partners and that Muhammad is His servant and Messenger. I call you towards Allah, for I am Allah's true Messenger, who has been sent to the whole world to warn those whose hearts are alive (because they have a little understanding-a man without sense is like a dead person), and complete the proof of Allah (Allah's existence) to non-believers (so that they may not say on the day of qiyaamah that we did not know). Accept Islaam so that you may live in peace. If you reject then the sin of all the fire-worshippers will be upon you, for they will be led astray by following you.

Sayyidina 'Abdullah bin Hudhaa-fah Radiyallahu 'Anhu was given this letter and instructed to give it to a governor of Kisra who was living in Bahrain. The letter was to be sent to Kisra through him. It was then delivered to Kisra with the governor's assistance. Kisra had this letter read out to him whereafter he tore it to pieces and threw it away. When Sayyidina Rasulullah Sallallahu'Alayhi Wasallam was informed of this he cursed Kisra. Later the son of Kisra, Sherwiyyah, killed him in a very brutal manner. This incident is written in the books of history. The second letter mentioned in the hadith was sent to Qaysar (Ceasar), the king of the Romans. According to historians his name was Hiraql. This letter was sent with Sayyidina Dihyah Kalbi Radiyallahu 'Anhu. Although the Qaysar did not accept Islaam, he respected the letter and kept it safely. When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam heard of this he said: 'Kisra tore his country to pieces, and Qaysar guarded his'. The contents of the letter were as follows: In the Name of Allah, the Most Beneficent the Most Merciful From Muhamrnad, Allah's servant and Messenger, to Hiraql, the great (ruler) of the Romans. Peace be upon the one that follows righteousness. After praise and salutations, I call you towards the Kalimah (Laa liaha illlallah Muhamamdur Rasulullah) of Islaam. Accept Islaam that you may live in peace. Allah will grant you a double reward, (because the Ahlul-Kitaab will receive double reward if they accept Islaam, as is mentioned in the Qur-aan at the end of Surah Hadid), and if you reject then the sin of the tillers of the land (farmers) who are under you, will be upon you. Oh People of the Book, come towards the kalimah, that is the same between us and you, and that is tauheed (the oneness of Allah), that we shall not worship anyone besides Allah and shall not make any partner unto Him, and that we shall not make anyone from among ourselves a god besides Allah (like the monks and priests are made gods) and if they reject (Oh you Muslims) then say to them that bear witness that we are Muslims (we openly proclaim our religion and now you are responsible for yourselves). -Bukhaari, I'laamus Saa-i-leen. The portion from, 'Oh People of the Book, come towards ... to the end, is an aayah of the Qur-aan in Surah Aali 'Imraan.

When Sayyidina Dihyah Kalbi Radiyallahu 'Anhu delivered this letter and it was read before the Qaysar, his nephew who was present, became very angry, and began saying, give this letter to me. The uncle (Qaysar) asked: 'What will you do with it?" He replied: 'This letter is not worth reading, your name was not mentioned first in the letter, but that of his (Sayyidina Rasulullah

Sallallahu 'Alayhi Wasallam). Instead of emperor he addresses you as a ruler etc. etc'. The Qaysar replied: 'You are stupid. Do you want me to throw away such a letter from a person to whom the Great Jibra-eel ('Alayhis Salaam) comes. If he is a prophet then he should write like this'. Sayyidina Dibyah Radiyallahu 'Anhu was accommodated with great honour and respect. The Qaysar was on a tour there at that time. When he was returning he called all the ministers of his kingdom, and said to them that, "I wish to bring vour, attention to such a thing that is full of goodness and prosperity. And is a means to keep your country for long. Verily this person (i.e. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam) is a prophet, follow him and pay allegiance to him". He delivered this long speech in a room where all the doors and windows were closed and locked. The ministers and others became so rash with anger that they caused a commotion and began jumping about violently, trying to run out. Since all the doors and windows were locked, this situation carried on for a while. The Qaysar calmed all those present and delivered another speech, and said: 'A person who has claimed prophethood has appeared. I was 'testing your reaction that how firm are you on you religion, and now I have gauged it'. As was normal all began prostrating before him. Thereafter he praised them and let them leave. In some narrations it is stated that he kissed the letter and put it on his head. He then covered it with silk and put it safely away. He sent for the pope and discussed this matter with him. The pope said: 'Verily this is the last of the Prophets, the good news of which has been mentioned in our Holy Books'. The Qaysar said: 'I also believe this, but there is one problem, if I become a Muslim these people will kill me, and I will lose my kingdom'. I'laamus Saa-i-leen.

The Qaysar was on a pilgrimage to Baytul Muqaddas when this letter, reached him. A trading caravan from Makkah was also there at that time. To investigate this matter the Qaysar called the leader of the Makkan traders. Details of thiss event are mentioned in Bukhaari. This incident took place at the time when Sayyidina Rasulullah Sallallahu 'alayhi, Wasallam had signed a peace treaty for a few years with the Makaans at Hudaybiyyah. An agreement was drawn up that there would be no war, between the Muslims and the Makkans. Abu Sufyaan, who had not yet; accepted lslaam, said: 'I once went to Shaam (Syria) during this period, of peace. At that time Hiraql received Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam's letter inviting him to accept Islaam. Upon receiving, this letter, which was delivered by Dihyah' Kalbi, he asked the local people if there was anybody in the town who knew this person claiming prophethood. They said: 'Yes, there are some people who have recently, arrived'. Thereupon we were asked to appear before the king. A few of my companions and myself from the Quraysh went to the king. He made us all sit near him and then asked: 'Who of you is the nearest in relationship to the person that has claimed prophethood?' I replied that I was the most closely related. He asked me to come nearer to him motioning my companions to sit behind me, and said to them: 'I am to ask him some questions. If he gives false information, inform me. Abu Sufyaan had not yet accepted Islaam and was a staunch enemy of Rasulullah Sallallahu'Alayhi Wasallam. He said: 'I swear that if I had not been afraid that the people would later say that I was a liar, and disgrace me, then I would have surely given false information, but fear of disgrace made me speak the truth'. He then began asking me through his interpreter the following questions:

Q. The person who has claimed prophethood, how is he regarded amongst you according to his family lineage?

A,. He hails from a great family and is of a noble lineage amongst us.

Q. Was anyone amongst his ancestors a king?

A. There was none.

Q. Before claiming prophethood, was he ever accused of falsehood?

A. Never.

Q. Those who follow him, are they from the elite, or are they from the ordinary people?

A. From the ordinary people.

Q. Are his followers increasing or decreasing?

A. They are increasing.

Q. Those who adopt his religion, does anyone among them become frustrated and turn away?

A. No.

Q. Did you go to war with him? A. yes.

Q. What were the results of the war?

A. Sometimes they were victorious, at other times we were victorious.

Q. Does he ever break his promises

A. No. These days we have an agreement between us. We do not know if he will fulfil it or not. Abu Sufyaan said: 'I did not have a chance to say anything from my own side besides this sentence'. Q. Did anyone claim prophethood before him?

A. No.

In some narrations it stated that Hiraql asked Abu Sufyaan: 'Why do you fear that he will dishonour the treaty?' Abu Sufyaan replied: 'My People have helped our allies against their allies'. Hiraql said you have been dishonest'. Thereafter Hiraql continued the conversation and said: 'I asked you about his lineage. You replied that he was of noble lineage. The prophets are from the noble families of their people. I asked if any of his ancestors were kings? You said: 'No'. I thought that he wanted to regain the control of kingship. I asked if his followers were from the high class or common and weak people. All those who followed the earlier prophets, were from among such people (The high class felt it a shame to follow others). Iasked if he was ever accused of falsehood before he claimed prophethood. You' denied it. I thought that by lying to people he would begin to lie about Allah (Na'udhu billah). (The person who does not lie to people, how can he lie about Allah). I asked if anyone accepted his message and thereafter became disillusioned and turned away from it (became a murtad-apostate). You replied in the

negative. This is a peculiarity of imaan, that the love and happiness of it enters the heart. I enquired if their number increased or decreased? You replied that they were increasing. The peculiarity of good imaan is this till its completion. I asked about war against him? You said sometimes he gained victory, sometimes you. This was the case with all the prophets, but the best results were always in favour of them. I queried about his breaking promises? You said no. This is the quality of a prophet, for, he does not break promises. I asked did anyone claim, prophethood before him? You denied it. I thought if someone had claimed prophethood before, then he might be trying to imitate them. Hiraql thereafter asked these people: 'What are his teachings?' The people replied: 'To perform salaah, give zakaah and to uphold relationship with one's relatives. To keep one's chastity and modesty'. Hiraql said: 'If all that you have said is true, then verily he is a nabi (prophet). I was certain that he was to be born shortly, but not certain that he would be amongst you. If I were sure that I could go to him, I would surely have gone to meet him. (But cannot go because of the fear that I will lose my kingdom and my life). If I were in his presence I would have washed his feet. There is no doubt that his rule will reach till where I am'. There are many other incidents about Hiraql related in the books of hadith. He was well versed in their holy books and was also an expert in astronomy. He therefore thought on these lines, and did some research on it too. In some narrations it is related that he kept the letter of Sayyidina Rasulullah Sallallahu'Alayhi Wasallam very carefully with respect in a golden case. This was kept safely by his children and then their offspring for many generations. The third letter which is mentioned in the above hadith was sent to Najaashi. It has already been stated that the Abyssinian kings were called. Najaashi. in the lifetime of Sayyidina Rasulullah Sallallahu Alayhi Wasallam there were two kings of Abyssinia. The name of the first was As-hamah who accepted Islaam. The Muslims had migrated to Abyssinia under his rule. At that time he had not yet accepted Islaam. This incident has been briefly narrated in the first chapter of 'Stories of the Sahaabah Radiyallahu 'Anhu'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam sent a letter to the second Najaashi with Sayyidina 'Amr bin Umayyah Damri Radiyallahu 'Anhu. The contents of the letter reads as follows: In the Name of Allah, the Most Beneficent the Most Merciful. From Muhammad, the Messenger of Allah to Najaashi, the king of Abyssinia. You love peace. I convey to you the praises of that Allah, besides whom there is none worthy of worship. He is the King, and is free from all faults. He is free from all shortcomings (or the creation is safe from His oppression). He grants peace; He guards (He saves the creation from all calamities); And I bear witness that 'Eesa 'Alayhis Salaam is one of Allah's Ruhs, and was the Kalimah of Allah which was sent to the pure, clean and virgin Maryam, thus she conceived. Allah Ta'aala created 'Eesa'Alayhis Salaam from one of his special ruh's, and put life into him, as he had created Sayyidina Aadam 'Alayhis Salaam with His hands (without a father). I call you towards the worship of the One Who is alone and has no partner and call you to assist in obeying His commands. I invite you to accept imaan (faith), and follow the shari'ah with which I am sent. Without doubt I am the Messenger of Allah. I invite you and your army towards Allah. I have conveyed the truth to you and have advised you. Accept my advice. Peace be on the one who follows the right path. A group among the muhadditheen have ascertained that this Najaashi had already accepted Islaam. After receiving this letter of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam he publicly declared that he was a Muslim. Some are of the opinion that he accepted Islaam after receiving the letter. He replied to the letter confirming that he had accepted Islaam, and that whatever was written of Sayyidina 'Eesa 'Alayhis Salaam was word for word, true. He sent the reply with his son, accompanied by a group of seventy people, to Sayyidina Rasulullah Sallallahu'Alayhi Wasallam, but unfortunately the boat that they were travelling in sank in the

sea and none among them reached Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Najaashi passed away during the life-time of Sayyidina Rasulullah Sallallahu 'Alayhi wasallam. Sayyidina Rasulullah Sallallahu'Alayhi Wasallam performed janaazah salaah for him. (To perform janaazah salaah for an absent person is a fiqhi mas-alah. Due to many reasons it had its peculiarities according to the Hanafis). After the death of this Najaashi, another Najaashi was crowned as a ruler. Another letter was written to him which read as follows: This letter is from Allah's Nabi Sallallahu 'Alayhi Wasallam to the, Najaashi, great (ruler) of Abyssinia. Peace be on the one that follows the straight path, and reposes his faith in Allah and His Rasul, and bears witness that none is worthy of worship save Allah; He is One; He has no partners nor any wife, nor any child; And also bears witness that Muhammad Sallallahu 'Alayhi Wasallam is His servant and Messenger. I invite you to the Kalimah (Laa ilaha illahah, Muhammadur Rasulullah) of Allah. Accept Islaam and you shall remain in peace. Oh People of the Book, come to the word that is common between us and you, that we shall not worship anyone besides Allah, and we shall not make anyone from amongst ourselves a god besides Allah. And if they reject (Oh Muslims) then say to them, bear witness that we are Muslims (openly announce their imaan). If you do not accept my invitation (to Islaam) and reject it, the sin of the Christians (as they are your followers) shall fall on you. At the beginning of the letter, as is customary, Bismillah must have been written. But Bismillah was not written in the copy from where I have taken this. It has not been confirmed whether this Najaashi had accepted lslaam or not, or what his name was. The opinion of the majority of the muhadditheen is that the third letter in this hadith, which is to Najaashi, is the same Najaashi. In some narrations with the name Najaashi, it is also stated that this was not the Najaashi for whom Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had performed janaazah salaah. This is a more correct explanation. A few muhadditheen have only mentioned the letter to the first Najaashi, and a few have only mentioned the second letter.

(88) Hadith Number 7

Anas bin Maalik Radiyallahu 'Anhu reports: "When Rasulullah Sallallahu 'Alayhi Wasallam went to the toilet, he removed his ring".

Commentary

As the name of Allah Jalla Jalaaluhu was engraved on it, he never went to the toilet with it. For this reason the 'ulama have written that it is makruh to go to the toilet with anything that has a venerable name or sentence on it.

(89) Hadith Number 8

Ibn 'Umar Radiyallahu 'Anhu says. "Rasulullah Sallallahu 'Alayhi Wasallam kept his ring in his mubaarak hands (possession). Then it was kept by Abubakr Radiyallahu 'Anhu, then by 'Umar Radiyallahu 'Anhu. Thereafter by 'Uthmaan Radiyallahu 'Anhu. In his ('Uthmaan Radiyallahu 'Anhu's) time it fell in the Well of 'Arees. The inscription on this ring was 'Muhammadur Rasulullah'".

Commentary

Bir 'Arees is a well near Masjid Quba. During the khilaafah of Sayyidina Uthrnaan Radiyallahu 'Anhu the ring remained with him for six years, then accidently it fell into the well. Sayyidina 'Uthmaan Radiyallahu 'Anhu ordered a thorough search of the well. For two days water of the well was pulled out, but it could not be found. The 'ulama write that from the time the ring fell in the well, mischief and revolt began, and increased in the later years of Sayyidina 'Uthmaan Radiyallahu 'Anhu's khilaafah. In this hadith Sayyidina Ibn 'Umar Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam kept the ring in his mubaarak hands, and in another hadith in this chapter he denies that Sayyidina Rasulullah Sallallahu'Alayhi Wasallam wore a ring. This has already been explained. A special answer to the apparent contradictions in this hadith is that the meaning of Sayyidina Rasuluilah Sallallahu 'Alayhi Wasallam kept the ring in his hands is, he kept it in his possession. It does not necessarily mean that he wore it. It is stated in the following chapter that the ring was kept by Sayyidina Mu'ayqeeb Radiyallahu 'Anhu.

Chapter stating that Rasulullah (Sallallahu Alayhi Wasallam) wore the ring on his right hand

(90) Hadith Number 1

'Ali bin Abi Taalib Radiyallahu 'Anhu says: "Rasulullah Sallallahu Alayhi Wasallam wore his ring in the right hand".

Commentary

Various narrations have been quoted regarding whether Sayyidina Rasulullah Sallallahu'Alayhi Wasallam wore the ring on his right or the left hand. A group of muhadditheen have preferred the view that he wore the ring on his right hand. This is also the view of Imaam Bukhaari, Imaam Tirmidhi, and other muhadditheen.' A few of the 'ulama have concluded that he wore it on the right hand, but sometimes wore it on the left. The 'ulama differ as to which hand it is best to wear a ring. Among the Hanafi 'ulama there are different opinions. A few say it is best to wear it on the left hand and others say both hands are equal. Shaami has quoted both views. Mulla 'Ali Qaari has quoted a saying of the Hanafis, that it is best to wear it on the right hand. According to the madhhab, the view stated by Shaami is more reliable (acceptable). Imaani Nawawi has stated that it is permissible according to the majority of the 'ulama, to wear it on either hand without karaahah. The Maalikis state it is better to wear it on the left hand. In short both are proven from the hadith. The 'ulama have also given preference to both. It is mentioned in Durri Mukhtaar from Qahistani that it has become a symbol of the Rawaafid (Shi'as) to wear a ring on the right hand, therefore it is waajib to abstain from wearing it on the right hand. The author of Durri Mukhtaar says that it is possible that it was the symbol of the Rawaafid at that time and now it is not. Maulana Cangohi writes in his kitaab 'Kaukabi Durri' that because the wearing of the ring on the left hand is the symbol of the Rawaafid, it is makruh to do so. Maulana (Khalil Ahmad) Saharanpuri has given- the same view in his 'Badh-lul Majhud' and has also written that although

there is a difference of opinion whether the Rawaafid are Muslims or non-Muslims, there is no difference of opinion in that they are faasiqs. It is very important to save one's self from imitating the fussaaq (plural of faasiq). (Now after the Iranian revolution the belief of the Rawaafid (Shi'ah) has been openly propagated and made known. They reject the fundamental beliefs of Islaam and hence are apostates and out of the fold of Islaam).

(91) Hadith Number 2

Hazrat Hammaad bin Salamah says that he saw Hazrat Abdur Rahman bin Abi Rafe' wearing a ring on his right hand. He asked him the reason and he replied, "I had seen Hazrat Abdullah bin Ja'far radiyallahu anhu wearing a ring on his right hand, and he said that he had seen the Prophet of Allah sallallahu alaihe wasallam wear a ring on the right hand."

(92) Hadith Number 3

It is related from Hazrat Abdullah bin Ja'far radiyallahu anhu from another source (another chain of narrators) that the Prophet of Allah sallallahu alaihe wasallam wore a ring on the right hand.

Commentary

In a hadith it has also been stated that beauty and elegance is more appropriate to the right hand. Therefore Ibn Hajar, who is an Imam of the science of hadith says, "After studying that hadith, I have found that if it is worn for elegance and beauty, it should be worn on the right hand, and if it is worn for use as a seal or stamp it should be worn on the left hand, as it is easier to remove from the left hand when using it."

It is mentioned in the ahaadith that the ring was worn on both hands (right and left).

(93) Hadith Number 4

Hazrat Jabir bin Abdullah radiyallahu anhu says, "The Prophet of Allah sallallahu alaihe wasallam wore the ring on the right hand."

(94) Hadith Number 5

Salt bin Abdullah says that Hazrat Ibn Abbas radiyallahu anhu wore a ring on the right hand, and as far as I can remember he used to say that the Prophet of Allah sallallahu alaihe wasallam also wore it on the right hand.

Commentary

Imam Tirmizi has written this hadith briefly. It is mentioned with more detail in the Abu Daud. Ibn Ishaq says, "I have seen Salt wear a ring on the smallest finger of his right hand (this is known as the chungla finger in Urdu). I enquired the reason from him.

He replied, "I have seen Hazrat Ibn Abbas radiyallahu anhu wearing it in this manner. The top part of the ring was facing outwards, as far as I can recall he was talking about the Prophet of Allah sallallahu alaihe wasallam and said that the Prophet of Allah sallallahu alaihe wasallam wore it in the same manner."

Two things are mentioned in this hadith. One is that the top part was kept on the outer side of the finger. It is stated in the 'Badh-lul-Majhud' and 'Mirqaatus-Su'ud' that it is more correct to wear the top part of the ring facing the inside (towards the palms). This has also been stated in many narrations. This is also mentioned in the hadith appearing hereafter. Allamah Munaawi says that this is best because it protects the stone and saves one from pride and high mindedness. The second matter referred to is the wearing of the ring on the smallest finger. Imam Nawawi says that it is sunnah to do so according to the Ijmaa'. Allamah Shaami states that the ring should be on this finger, and the stone should face towards the palm for men, and towards the outside for women, as they wear it for beauty and elegance.

(95) Hadith Number 6

Hazrat Ibn Umar radiyallahu anhu reports, "The Prophet of Allah sallallahu alaihe wasallam had a ring made of silver. The top portion remained towards the inside. On it was engraved 'Muhammad the Rasoolullah'. The people were prohibited from making this inscription on their rings. This is the same ring which fell from the hands of Hazrat Mu'ayqib radiyallahu anhu into the well of Arees during the reign of Hazrat Uthman radiyallahu anhu."

Commentary

The reason for the Prophet of Allah sallallahu alaihe wasallam prohibiting the Sahabah radiyallahu anhum to make the same inscription on their rings is because the Sahabah radiyallahu anhum followed and imitated the Prophet of Allah sallallahu alaihe wasallam in every sphere of life, and by doing so it was feared that there would be a confusion with the original seal. Hazrat Mu'ayqib radiyallahu anhu was a Sahabi and the guardian (keeper) of the ring of the Prophet of Allah sallallahu alaihe wasallam. When the Prophet of Allah sallallahu alaihe wasallam did not wear the ring it was kept by Hazrat Mu'ayqib radiyallahu anhu. In the same manner it was kept by him during the reign of Hazrat Abubakr, Hazrat Umar and Hazrat Uthman radiyallah anhum. During the reign of Hazrat Uthman radiyallahu anhu, while sitting at the well of Arees, Hazrat Mu'ayqib radiyallahu anhu was giving the ring to Hazrat Uthman radiyallah anhu or was taking it from him and it accidentally fell into the well. This incident is mentioned in many ahaadith. As to whether it fell from the hands of Hazrat Uthman radiyallahu anhu or from the hands of Mu'ayqib radiyallahu anhu, the Ulama have adopted the view that it was the latter. Both ahaadith agree that it happened between them.

(96) Hadith Number 7

Imam Muhammad Baaqir relates that Hazrat Hasan radiyallhu anhu and Hazrat Husain radiyallahu anhu, both wore their rings on their left hands.

Commentary

This hadith is contrary to the ones mentioned at the beginning of the chapter by Imam Tirmizi. It is stated there that the ring was worn on the right hand. An explanation can be given that the intention here is to indicate that after mentioning all the ahaadith, this narration that is contrary to the others may be of a weak chain. According to this humble servant, the mentioning of the right hand shows that this is the preferred method. This narration (under discussion) indicates that this too is permissible. Some of the learned have explained that in translations, according to the practice of the Muhadditheen, the word, 'am fee yasaarihi' has been removed i.e. thProphet of Allah sallallahu alaihe wasallam used to wear the ring on the right hand or the left. According to this explanation no narration will be different from a translation.

(97) Hadith Number 8

It is related from Hazrat Anas radiyallahu anhu that the Prophet of Allah sallallahu alaihe wasallam wore a ring on the right hand, and some people have also related from Hazrat Anas radiyallahu anhu that the Prophet of Allah sallallahu alaihe wasallam wore a ring on the left hand.

Commentary

The findings of Imam Tirmizi are that both these hadith are incorrect, which would mean that Hazrat Anas radiyallahu anhu could not ascertain the correct hand. The Muhadditheen take great precautions and study each part of a hadith in detail to derermine which portion is correct, and which is incorrect in that hadith, although in other ahaadith this has been ascertained to be correct consequently, today, the subject of hadith has been carefully preserved and has spread in the world with 'noor'. Many ahaadith prove that the Prophet of Allah sallallahu alaihe wasallam wore the ring on both the right or the left hand. The ahaadith where he wore it on the right hand have been mentioned in this chapter. The ahaadith regarding his wearing it on the left hand are stated in the Abu Daud and Muslim etc. Imam Nawawi informs that both type of ahaadith are correct. It is a practice of the Muhadditheen, that although if three ahaadith are correct (on a subject) and due to some special rule it does not comply with the standard, they will mention their views on this special rule. Therefore, Imam Tirmizi has made a comment here.

(98) Hadith Number 9

Hazrat Ibn Umar radiyallahu anhu relates that the Prophet of Allah sallallahu alaihe wasallam had a ring made of gold which he wore on his right hand. The Sahabah radiyallahu anhum in imitating the Prophet of Allah sallallahu alaihe wasallam also had gold rings made for themselves. Thereafter, the Prophet of Allah sallallah alaihe wasallam threw away the gold ring and said, "I will never wear it again."

Commentary

It was permissible to wear gold in the early periods of Islam. Subsequently, this was ordained haraam for men. All the Ulama are unanimous in that it is haraam for men to wear gold. Imam Nawawi has also stated the unanimous verdict of the Ulama in this respect. This subject is discussed at length in the books of fiqh. It will not be appropriate to discuss it here.

CHAPTER ON THE SWORD OF THE PROPHET OF ALLAH SALLALLAHU ALAIHE WASALLAM

The Ulama have stated that the reason for writing this chapter after the chapter of the ring is because of a special system, which also points towards a governmental rule. First letters inviting the kings to Islam are to be sent. If they accept Islam they will benefit in this world and the hereafter, otherwise they should decide between themselves and the sword. The Prophet of Allah sallallahu alaihe wasallam had several swords, each of which had a special name. For example the first sword was named 'Ma-thur' which was inherited from his father. The name of another sword was 'Qadib', one was 'Qil-ee', one was 'Tabaar' and one was 'Dhulfiqaar' etc. Imam Tirmizi has quoted four ahaadith in this chapter.

(99) Hadith 1

Hazrat Anas radiyallahu anhu reports that the handle of the sword of the Prophet of Allah sallallahu alaihe wasallam was made of silver.

Commentary

Allamah Bayjuri writes, about the sword named 'Dhulfiqaar', "At the time of conquering Makkah, the Prophet of Allah sallallahu alaihe wasallam had this sword."

(100) Hadith 2

Hazrat Saeed bin Abil Hasan Basri radiyallahu anhu has related the same hadith that the handle grip of the sword of the Prophet of Allah sallallahu alaihe wasallam was made of silver.

(101) Hadith 3

Hazrat Mazeedah bin Malik, the (maternal) grandfather of Hud says that when the Prophet of Allah sallallahu alaihe wasallam entered Makkah on the day it was conquered, his sword had gold and silver on it.

Talib who is one of the narrators of this hadith says that he asked the ustaadh, "On which part of the sword was the silver?"

He replied, "The cap of the grip handle was made of silver."

Commentary

According to the majority of the Ulama it is not permissible to use gold on a sword. This hadith cannot be used as proof, as it has been declared to be weak. Allamah Turpishti says, "This hadith

cannot be used as an argument because its sanad (chain of narrators) cannot be relied upon. The use of silver for the handle etc. is permissible according to the previous hadith."

It is said that since it is not permissible to use gold, the narrator did not care to investigate which portion of the sword was made of gold. He only investigated those portions that were made of silver.

(102) Hadith 4

Ibn Seereen says, "I made my sword like the sword of Samurah bin Jundub radiyallahu anhu. He said that he had his sword made in the same manner as the one the Prophet of Allah sallallahu alaihe wasallam had. The sword was the type used by the tribe of Banu Hanifah."

Commentary

Banu Hanifah was a tribe in Arabia who were famous for manufacturing good quality swords. These people, one after another, in imitating the Prophet of Allah sallallahu alaihe wasallam, made a replica of his sword.

CHAPTER ON THE ARMOUR OF THE PROPHET OF ALLAH SALLALLAHU ALAIHE WASALLAM

The Prophet of Allah sallallahu alaihe wasallam possessed seven suits of armour. The names of these are, (a) Dhaatul Fadl. Because of its size it was well-known by this name, as is mentioned in the books of hadith. This armour was pawned to a Jew named Abus Shahm, (b) Dhaatul Hawaashi, (c) Dhaatul Wishaah, (d) Fiddah, (e) Saghdiyyah, (f) Tabraa, (g) Kharnag. Two ahaadith are mentioned in this chapter.

(103) Hadith 1

Hazrat Zubair bin Al-Awwaam radiyallahu anhu relates that the Prophet of Allah sallallahu alaihe wasallam wore two suits of armour on his auspicious body in the Battle of Uhud (Dhaatul Fadl and Fiddah). The Prophet of Allah sallallahu alaihe wasallam intended climbing a hill but (since it was huge and due to the heavy weight of the two armours and the difficulties he confronted causing his auspicious face to bleed, as a result) he could not do so. He therefore requested Talhah radiyallahu anhu to sit and, with his aid, climbed the hill. Zubair radiyallahu anhu said, "I heard the Prophet of Allah sallallahu alaihe wasallam say, "It has become wajib (Jannah or the intercession of the Prophet of Allah sallallahu alaihe wasallam) for Talhah."

Commentary

The situation of the war in the Battle of Uhud was very serious. Some people began to fear that the Prophet of Allah sallallahu alaihe wasallam had passed away. The reason for the Prophet of Allah sallallahu alaihe wasallam climbing this hill was that the Sahabah radiyallahu anhum could see him (being alive) and be reassured. Some of the learned say he climbed the hill to survey the enemy.

Hazrat Talhah radiyallahu anhu very bravely accompanied and protected the Prophet of Allah sallallahu alaihe wasallam on this day. Whenever the Sahabah radiyallahu anhum discussed the Battle of Uhud, they would say that, that day belonged to Hazrat Talhah radiyallahu anhu. Hazrat Talhah radiyallahu anhu shielded the Prophet of Allah sallallahu alaihe wasallam with his body. He received more than eighty wounds on his body and yet he did not leave the side of the Prophet of Allah sallallahu alaihe wasallam, even though his hand became paralysed.

(104) Hadith 2

Hazrat Saa'ib bin Yazeed radiyallahu anhu says, "In the Battle of Uhud the Prophet of Allah sallallahu alaihe wasallam wore two suits of armour. He wore one over the other."

Commentary

It was not against tawakkul (having complete trust in Allah) for the Prophet of Allah sallallahu alaihe wasallam to wear two armours. Firstly, according to the sufis, 'Kamaali Suluk' (The perfection of seeking) is to return to bidaayah (the beginning), that is, in general dealings to behave like the common people, and the following of the Shari'ah must become a habit. Secondly, the Prophet of Allah sallallahu alaihe wasallam did these things to teach the ummah. Thirdly, Allah Ta'ala says in the Qur'aan, "Oh you who believe (when fighting the non-believers) protect yourselves (against their blows, etc., and also by wearing armour etc.). Then (to fight them) come out singly or collectively (as the necessity arises)." (4; 71) Therefore in preparing arms for protection, one will be following the injunctions of the Qur'aan. And who else can obey the commands of Allah Ta'ala more than the Prophet of Allah sallallahu alaihe wasallam? By this, the use of all forms of protection is intended.

CHAPTER ON THE HELMET OF THE PROPHET OF ALLAH SALLALLAHU ALAIHE WASALLAM

A helmet is a hat made of steel to protect the head in war. The author has quoted two hadith in this chapter.

(105) Hadith 1

Hazrat Anas radiyallahu anhu reports that, on the day when Makkah was conquered, the Prophet of Allah sallallahu alaihe wasallam wore a helmet when they entered the city. (The Prophet of Allah sallallahu alaihe wasallam removed the helmet after being satisfied that everything was under control). Someone came to the Prophet of Allah sallallahu alaihe wasallam and said, "O' Messenger of Allah, this Ibn Khatl is holding the cover (black cloth) of the Ka'bah."

The Propet of Allah sallallahu alaihe wasallam replied, "Kill him."

Commentary

When the Prophet of Allah sallallahu alaihe wasallam entered Makkah Mukarramah as a conqueror, the people of Makkah became frightened. There was no place to live nor a path to walk. The Prophet of Allah sallallahu alaihe wasallam who is well known for being merciful and generous, announced that the person who entered the House of Allah (Ka'bah) was safe, and those who remained in their homes were also safe. The one who laid down his arms was also safe, etc. There were eleven men and six women whose crimes could not be forgiven. These people were not included in the general amnesty. It was announced that there was no mercy for these people. Among these criminals seven men and two women embraced Islam and were pardoned. The remaining four men and and four women were killed. Ibn Khatl was one of the eight that were punished.

He had first come to Madinah Munawwarah where he accepted Islam and kept the name Abdullah. The Prophet of Allah sallallahu alaihe wasallam sent him to a tribe to collect zakah. He killed a Muslim slave just because he had not prepared meals on time. Fearing that if he returned to Madinah Munawwarah he would be punished by death, he became a murtad (apostate) and went to Makkah. In Makkah he used to abuse the Prophet of Allah sallallahu alaihe wasallam. He purchased two slave girls, who sang songs in which the Prophet of Allah sallallahu alaihe wasallam was satirized. This made him feel happy. For this reason, despite of entering the Baytullah (Ka'bah), he was killed.

There are many versions according to the Muhadditheen as to who the person was that killed him. A fiqhi mas'alah may also arise from this hadith that punishment and revenge is permissble in the Haram. The question needs a lengthy explanation, and there is no need for it here. It is omitted to keep the subject matter brief. These matters are referred to so that those who love to acquire knowledge and also students after reading it, will seek more information from their Mashaa'ikh. From this we also find a question of entering Makkah Mukarramah without Ihram, which is discussed in the hadith that follows.

(106) Hadith 2

It is related from Hazrat Anas radiyallahu anhu that the Prophet of Allah sallallahu alaihe wasallam, when entering Makkah as a conqueror, wore a helmet on his auspicious head. After he had removed it, a person came and said, "O' Messenger of Allah, Ibn Khatl is clinging to the cover of the Ka'bah."

The Prophet of Allah sallallahu alaihe wasallam replied, "He is not of the ones who have been granted amnesty, kill him."

Ibn Shihaab Zuhri says, "I have been informed that the Prophet of Allah sallallahu alaihe wasallam was not in the state of Ihraam."

Commentary

The last sentence in the above hadith by Imam Zuhri refers to a fiqhi mas'alah. According to the Hanafi's it is not permissible to enter Makkah Mukarramah without Ihraam, because it is mentioned in the hadith that it is not permissible to cross the meeqaat boundary without wearing Ihraam. On the strength of the above hadith the Shafi'is say it is permissible. According to the Hanafi's this hadith cannot be used as an argument, because the prohibition was specially lifted for the Prophet of Allah sallallahu alaihe wasallam on this particular occasion. Imam Bukhari and others have quoted narrations wherein the Prophet of Allah sallallahu alaihe wasallam has said, "This was permissible for me today (not wearing Ihraam) and not for any other person."

It may be possible that Ibn Khatl went to hold the cover of the Ka'bah to repent and make supplications, since he knew that there was no amnesty for him. He remembered all his past deeds, turning apostate, and all that he had committed since. He may have done this to make a supplication, as these people also venerated and respected the Ka'bah. The simplest explanation seems to be that according to the old custom, he may have hoped for an amnesty, because of the sanctity and reverence for the Ka'bah, criminals were not killed in this state.

CHAPTER ON THE TURBAN OF SAYYIDINA RASOOLULLAH SALLALLAHU ALAIHE WASALLAM

The length of the turban of Rasoolullah sallallahu alaihe wasallam has not been given in the well known ahaadith. In a narration from Tabrani seven dhira' have been mentioned. Bayjuri has related from Ibn Hajar that this hadith has no origin.

Allamah Jazri says, "I studied the books on seerah (the history of the Rasoolullah sallallahu alaihe wasallam), but I found no mention of any length."

It is related from Imam Nawawi that Rasoolullah sallallahu alaihe wasallam had two turbans, one was a small one, the length of which was six dhira' (cubits, hands) according to Munaawi, and seven dhira' according to Mulla Ali Qari. The long one was twelve dhira'. The author of 'Madkhal' mentions that the length of the turban of Rasoolullah sallallahu alaihe wasallam was seven dhira'. He has not mentioned any other size.

It was a continuous sunnah to wear the turban. It has been related that Rasoolullah sallallahu alaihe wasallam ordered the wearing of the turban. He said, "Wear an amaamah (turban) regularly, for it increases one's hilm (gentleness)". (Fathul Baari)

Someone enquired from Abdullah bin Umar radiyallahu anhuma, "Is it sunnah to wear an amaamah (turban)?"

He replied, "Yes it is sunnah." (Ainy)

In one hadith it is stated that a turban should be worn regularly for it is a sign of Islam, and it distinguishes between a Muslim and Kafir. (Ainy)

The author has mentioned five ahaadith in this chapter.

(107) Hadith 1

Hazrat Jabir radiyallahu anhu reports that when Makkah was conquered, Rasoolullah sallallahu alaihe wasallam entered the city wearing a black turban.

Commentary

This hadith seems to contradict the previous ahaadith (mentioned in the previous chapter on the helmet of Sayyidina Rasoolullah sallallahu alaihe wasallam, wherein it is stated that Sayyidina Rasoolullah sallallahu alaihe wassallam wore a helmet and entered Makkah. In reality there is no difference. It is not impossible to wear a turban on a helmet. Both hadith can be summed up easily. Some Ulama say that when he entered Makkah he wore a helmet. As soon as he removed the helmet, he wore a turban. Therefore in that narration, the time of entry is mentioned since the time was appropriate. Some Ulama are of the opinion that because a metal head cover may have been troublesome, he may have worn a turban beneath it.

(108) Hadith 2

Hazrat Amr bin Huraith radiyallahu anhu says, "I had seen Rasoolullah sallallahu alaihe wasallam wear a black turban."

Commentary

In Muslim and Nasai, Hazrat Amr bin Huraith radiyallahu anhu says, "That scene is still before my eyes, when Sayyidina Rasoolullah sallallahu alaihe wasallam was delivering the sermon on the mimbar. He wore a black turban on his aauspicious head, and its shamlah (the end portion of the turban) was between his shoulders.

(109) Hadith 3

Hazrat Amr bin Huraith radiyallahu anhu relates that Sayyidina Rasoolullah sallallahu alaihe wasallam was once delivering the sermon, and there was a black turban on his auspicious head."

Commentary

According to well known sayings, this sermon was at the time when Makkah Mukarramah was conquered. It was given from the threshold of the Ka'bah's door, as has been mentioned in the previous ahaadith by Hazrat Jabir radiyallahu anhu. In some ahaadith relating to this incident, it has been mentioned that the sermon was delivered from a mimbar (pulpit), whereas the sermon at the time when Makkah Mukarramah was conquered was not given from a mimbar. Some say that this incident did not take place in Makkah Mukarramah, but at Madinah Munawwarah on a Friday. In some ahaadith it is also mentioned that this was a Friday sermon. Mulla Ali Qari has written on the commentary of Mishkat from Meerak Shah that this sermon was delivered before Sayyidina Rasoolullah sallallahu alihe wasallam passed away, and Allah knows best.

(110) Hadith 4

Hazrat Ibn Umar radiyallahu anhuma reports, "When Rasoolullah sallallahu alaihe wasallam fastened an amaamah (turban), he used to put the shamlah between his shoulers (i.e. he used to put it on the back)."

Nafi says, "I had seen Abdullah bin Umar radiyallahu anhuma do it in the same manner."

Ubaidullah, who is the student of Nafi, says, "In my time the grandson of Abu Bakr radiyallahu anhu, Qasim bin Muhammad and the grandson of Umar radiyallah anhu, Saalim bin Abdullah did the same."

Commentary

The practice of Sayyidina Rasoolullah sallallahu alaihe wasallam in putting the shamlah (back-end portion of the turban) varied. He usuallay left a shamlah on the turban. Some Ulama have gone so far as to say that he never wore a turban without a shamlah. The Muhaqqiqeen (research scholars) say that he sometimes did not leave a shamlah. When wearing a turban he observed different practices with the shamlah. He sometimes left it in front on the right shoulder; sometimes on the back between the shoulders. Sometimes the two ends of the turban were left as a shamlah. Allamah Munaawi says, "Although all methods are mentioned, the best and most correct is to leave it between the shoulders on the back."

(111) Hadith 5

Hazrat Ibn Abbas radiyallahu anhuma reports, "Sayyidina Rasoolullah sallallahu alaihe wasallam was once delivering a sermon. He was wearing a black turban, or an oily strip of cloth."

Commentary

This was before Sayyidina Rasoolullah sallallahu alaihe wasallam passed away. It was his last sermon. After this Sayyidina Rasoolullah sallallahu alaihe wasallam did not ascend the mimbar, nor deliver a sermon. In this sermon, Sayyidina Rasoolullah sallallahu alaihe wasallam especially stressed the privileges of and consideration for the Ansaar. He counted their virtues and kind

favours and also requested that the one who was chosen as an amir should give special attention to the needs of the Ansaar. At that time Sayyidina Rasoolullah sallallahu alaihe wasallam had a severe headache, for which reason he might have fastened a strip of cloth. Also since the hair of Sayyidina Rasoolullah sallallahu alaihe wasallam used to be oiled regularly, which is mentioned in the ensuing chapters, the strip may have been oily for this reason.

His habit of wearing a black turban is well known. The Ulama have two meanings of a 'black turban'. Some have translated it as a black coloured turban and some say it is an oily strip of cloth. Both are correct as it can have both meanings.

One narrator of this hadith is Ibnul Gaseel, who is from the progeny of Hazrat Hanzalah radiyallahu anhu who was bathed by the malaaikah (angels). Hazrat Hanzalah radiyallahu anhu was nicknamed 'Gaseelul Malaaikah', which means the one bathed by the angels. There is a thought provoking incident regarding this. When the call for the Battle of Uhud was announced and the army was beginning to leave, he was having relations with his wife. In this state he heard the call for war, and heard the army leaving for the battlefield. He left everything at that moment and joined the army. He did not have a chance to do gusl (bath). He was martyred in the battlefield and because a 'shaheed' (martyr) is not given a gusl, he too was not given. Sayyidina Rasoolullah sallallahu alaihe wasallam saw the angels bathing him. He made inquiries and, on returning to Madinah Munawwarah, was informed by his wife of his condition. Truly, these people gave their lives for the sake of deen, as willingly as we would, today, fulfil our passions in which we are so heavily engrossed.

CHAPTER ON THE LUNGI OF SAYYIDINA RASOOLULLAH SALLALLAHU ALAIHY WASALLAM

It was a noble habit of Sayyidina Rasoolullah sallallahu alaihe wasallam to wear a lungi (waist-wrap, sarong). There is a difference of opinion whether Sayyidina Rasoolullah sallallahu alaihe wasallam wore an izaar or not. According to Allamah Baijuri's research, it is more correct that he did not wear an izaar, although he possessed one. It is also said that after he passed away, there was an izaar in his belongings (estate). Ibn Qayyim says that Sayyidina Rasoolullah sallallahu alaihe wasallam purchased an izaar, and he must have purchased it to wear it. It has also been mentioned in many ahaadith that Sayyidina Rasoolullah sallallahu alaihe wasallam wore an izaar. Many Sahabah radiyallahu anhum wore an izaar with the permission of Sayyidina Rasoolullah sallallahu alaihe wasallam. (Zaadul Ma'aad)

Hazrat Abu Umamah radiyallahu anhu says, "I said to Rasoolullah sallallahu alaihe wasallam that the Ahlul-Kitab (People of the Book) do not wear a lungi, but they wear an izaar.

Sayyidina Rasoolullah sallallahu alaihe wasallam replied, "You must oppose the way of the non-believers. Wear an izaar, and a lungi too."

Hazrat Abu Hurairah radiyallahu anhu says regarding a long hadith (conversation) that he asked Sayyidina Rasoolullah sallallahu alaihe wasallam, "Do you wear an izaar?"

Sayyidina Rasoolullah sallallahu alaihe wasallam replied, "I do. I've been commanded to cover my body. No other thing covers the body more than this." The Muhadditheen state that this hadith is weak. (Naylul Awtaar)

Sayyidina Rasoolullah sallallahu alaihe wasallam mostly wore a lungi (waist-wrap, sarong) and a burdah (top-sheet, body-wrap). The sheet of the Sayyidina Rasoolullah sallallahu alaihe wasallam was four dhira' (cubits, hands) long, and two and a half dhira'a wide. According to one saying it is said that it was six dhira' long and three dhira' and one palm span wide. It is written that the lungi of Sayyidina Rasoolullah sallallahu alaihe wasallam was four dhira' and one palm span long and two dhira' wide. The author has written four ahaadith in this chapter.

(112) Hadith 1

Hazrat Abu Burdah bin Musa Al-Ash'ari radiyallahu anhu reports, "Aishah radyiallahu anha showed us a patched sheet, and the thick coarse lungi, then said, "When Rasoolullah sallallahu alaihe wasallam passed away, he was wearing these clothes."

Commentary

It was a habit of Sayyidina Rasoolullah sallallahu alaihe wasallam to wear simple clothing right up to the time of his demise, even though the standard of living had generally improved. After the conquest of Khaibar the economic situtation of the Muslims became better. After the conquest of Makkah, the kings of other countries also began sending presents etc.. Despite this, Sayyidina Rasoolullah sallallahu alaihe wasallam did not change his standard of living. He lived simply and whatever was sent to him was distributed to others. A few examples have been mentioned in the book 'Stories of the Sahabah radiyallahu anhum'.

Imam Nawawi says that this hadith and other similar ones point to the fact that Sayyidina Rasoolullah sallallahu alaihe wasallam loved the Hereafter and stayed away from luxuries. Thick and coarse clothing makes one feel humble and simple, while the wearing of fine clothing makes one feel great and proud.

My saint, Maulana Hakim Jameelud-Deen Naginwi Ad-Dehlawi related an incident of Maulana Gangohi that when he went for Haj and while performing tawaaf, a blind saint was sitting on the outer side of the Mataaf. Whenever Maulana passed by him, he said softly, "Wear the clothing of the pious."

When Maulana completed the tawaaf and went to the side where the blind saint was sitting, he heard him say, "Khashin, khashin (coarse, coarse)," by which it was meant that the clothing of the pious was made of coarse material.

Sayyidina Rasoolullah sallallahu alaihe wasallam generally wore coarse clothing. There is also evidence that he, sometimes, wore clothing made of fine material due to some religious benefit, if it was available. He normally did not wear clothing made of fine cloth.

(113) Hadith 2

Hazrat Ubaid bin Khalid radiyallahu anhu says, "I was once going to Madinah Munawwarah. I heard a person from behind me say, "Wear the lungi higher because it avoids physical and spiratual najaasah (impurities)." (The lungi will remain cleaner and will not become dirty by being dragged on the ground.)

When I turned to see who was talking, I saw that it was Rasoolullah sallallahu alaihe wasallam. I said, "O' Rasoolullah, this is a simple lungi, how can one become proud, and it is necessary to look after it (keep it clean)?"

Rasoolullah sallallahu alaihe wasallam replied, "If you see no benefit in it, your following me has not ceased."

While Rasoolullah sallallahu alaihe wasallam was telling me this, I saw that his lungi reached till half his hin."

Commentary

We have been warned strictly in the ahaadith on the wearing of a lungi or trousers below the ankle. All those parts that droop below the ankles will be burnt in the fire. Abdur-Rahman says, "I asked Abu Saeed Khudri radiyallahu anhu regarding the lungi. He replied, "You have a very meaningful question. Rasoolullah sallallahu alaihe wasallam has said, "The lungi of a Muslim should reach till the middle of the shin, and there is no harm if it reaches above his ankles. But those portions that droop below the ankles will burn in the fire of jahannam. The one that lets his clothes droop below his ankles in pride, Allah Most High will not look at him on the Day of Judgement." (Abu Daud).

Warnings like these have been given in other ahaadith too. One should take strict care of this. In our time it has become a fashion to let the clothing droop below the ankles, so much so, that we treat it to be something petty and pay no heed to the warning of Sayyidina Rasoolullah sallallahu alaihe wasallam. To Allah is our complaint.

(114) Hadith 3

Hazrat Salamah bin Akwa radiyallahu anhu says, "Uthman radiyallahu anhu wore his lungi till the middle of his shin and said, "This is how my master Rasoolullah sallallahu alaihe wasallam wore his lungi."

(115) Hadith 4

Hazrat Hudhaifah bin Al-Yamaan radiyallahu anhu reports that Rasoolullah sallallahu alaihe wasallam caught the shin of my leg, or of his own leg and said, "This is where the lungi should reach, and if not, then a little further down, and if not, then the lungi has no right on the ankle." (For this reason the lungi should not reach over the ankles.)

Commentary

It is haraam to cover the ankles when wearing a lungi or an izaar etc.. The Ulama say that only those people are exempted who have a boil or a sore on the ankle, which will cause flies etc. to sit on it. Only then shall it be permissible to cover it with a lungi or izaar etc., with the object of safeguarding it till it heals.

CHAPTER ON THE WALKING OF SAYYIDINA RASOOLULLAH SALLALLAHU ALAYHI WASALLAM

The walk of Sayyidina Rasoolullah sallallahu alaihe wasallam has been described in the chapter on te noble features of Sayyidina Rasoolulah sallallahu alaihe wasallam. In this chapter it has been descibed specifically. The author writes three narrations in this chapter.

(116) HADITH 1

Hazrat Abu Hurairah radiyallahu anhu says, "I did not see anyone more handsome as Rasoolullah sallallahu alaihe wasallam. It was as if the brightness of the sun had shone from his auspicious face. I did not see anyone walk faster than him, as if the earth folded for him. A few moments ago he would be here, and then there. We found it difficult to keep pace when we walked with him, and he walked at his normal pace."

Commentary

That means we could only with effort keep up with his normal pace walking.

(117) Hadith Number 2

Ebrahim bin Muhammad says: "When 'Ali Radiyallahu 'Anhu described Rasulullah Sallallahu 'Alayhi Wasallam, he used to say: Rasulullah Sallallahu 'Alayhi Wasallam walked, he lifted his leg with vigour. He did not drag his feet on the ground like women do. When he walked, because of the speed and force of the legs, it seemed as if he was descending from a high place".

Commentary

This has been discussed in the chapter on the ' Noble features Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

(118) Hadith Number 3

Ali bin Abi Taalib Radiyallahu 'Anhu' says: "When Rasulullah Sallallahu Alayhi Wasallam walked he bent slightly forward as if he was descending from a high place".

Commentary

This has been explained in the previous ahaadith.

CHAPTER ON THE QINAA OF SAYYIDINA RASOOLULLAH SALLALLAHU ALAIHE WASALLAM

Qinaa is the cloth which Sayyidina Rasoolullah sallallahu alaihe wasallam wore on his auspicious head under the turban. This was to prevent the turban from becoming oily. The Ulama have also mentioned some other benefits. Only one hadith is mentioned in this chapter.

(119) Hadith Number 1

Hazrat Anas bin Malik radiyallahu anhu says, "Rasoollullah sallallahu alaihe wasallam often wore a cloth on his auspicious head. This cloth, because of its greasiness, looked as if had been oiled."

Commentary

That means that the cloth was oily due to the excessive use of oil. Besides all this, it is a peculiarity of Sayyidina Rasoollullah sallallahu alaihe wasallam that this cloth did not become dirty, nor did any lice live in the clothing of Sayyidina Rasoolullah sallallahu alaihe wasallam, nor could an insect suck his auspicious blood. Allamah Munaawi has related from (Qari) Allamah Raazi, "A fly never sat on the clothing of Sayyidina Rasoolullah sallallahu alaihe wasallam."

Chapter on Sayyidina Rasulullah

Sallallahu 'Alayhi Wasallam's way of sitting

In this chapter is described the sitting of Sayyidina Rasulullah Salallahu 'Alayhi Wasallam, and the different postures he adopted. Three ahaadith are mentioned here".

(120) Hadith Number 1

Qaylah bint Makhramah Radiyallahu 'Anha reports: "I saw Rasulullah Sallallahu 'Alayhi Wasallam in the masjid (in a very humble posture) sitting in a qarfasaa posture. Due to his awe-inspiring personality, I began shivering'.

Commentary

The 'ulama differ in the explanation of the word 'qarfasaa'. The most commonly known is, that while sitting on the ground, to lift both thighs in an upright position, and fold both arms around the legs. It is also termed in the Urdu language as sitting 'Gowt maar ke'. The reason for the awe was, that at this moment Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was in some deep thought and worry. He never worried over little things. He feared that perhaps a punishment or calamity might descend on the ummah. This seems to be the hadith that has been mentioned briefly in hadith number twelve in the Chapter on the dressing of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. This hadith has another portion which the author has shortened, where it continues that one among those present, after seeing Sayyiditina Qaylah Radiyallahu 'Anha shivering said: 'Oh Rasulullah, this poor woman is trembling'. Sayyiditina Qaylah Radiyallahu 'Anha says: 'I was behind Rasuluilah Sallailahu 'Alayhi Wasallam, and he did not look towards me. He only said: 'Oh poor woman, be calm'. As soon as Rasulullah Sallallahu 'Alayhi Wasallam said this all the fear in me vanished'. In some narrations this incident is narrated of a man, as has been mentioned in the chapter on the 'Dressing of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam'.

(121) Hadith Number 2

The uncle of 'Abbaad bin Tamim, 'Abdullah bin Zayd Radiyallahu 'Anhu reports: "I have seen Rasulullah Sallallahu 'Alayhi Wasallam lying flat on his back in the masjid, with one leg resting on the other.

Commentary

In a narration of Sahih Muslim it has been prohibited to sleep in this manner. The ulma have summed up both narrations in different ways. A simple explanation is that there are two different postures of sleeping referred to in this manner, both of which have been verified in separate ahaadith. The first is to put the legs flat and rest the one leg on the other. This manner has been mentioned in the 'Shamaa-il', and there is no harm in adopting it. The second manner is to lie with both knees raised, then rest on leg on another. This verifies the narration of Sahih Muslim. The reason for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam prohibiting the second manner is because the lungi was generally worn in 'Arabia at that time, and it is very likely that the private parts would be exposed in this manner. It has also been argued here that this hadith is not relevant to the sitting of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. The ulama give different reasons for this. The simplest one is that in this chapter on sitting, the general meaning of both sitting and lying down is taken, although some of the narrations on lying down will be mentioned in the chapter on sleeping. It may also be possible, as Ibn Hajar has explained, that

this type of sleeping (despite being prohibited in the narration) is permissible in the masjid. Therefore to sit in different postures should also be permissible.

(122) Hadith Number 3

Abu Sa'eed Khudari Radiyallahu 'Anhu says: "When Rasuluilah Sallallahu 'Alayhi Wasallam sat in the rnasjid, he sat in the qarfasaa posture'.

Commentary

By Qarfasaa' ('Gowt maar ke' in Urdu) is meant to sit on the buttocks with both thighs raised, and both arms folded around the thighs. Sometimes instead of the arms a cloth, lungi or a turban is tied around the back, both thighs and legs. This manner of sitting displays humbleness and peacefulness. For this reason, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallain many a time sat in this posture. The Sahaabah Radiyallahu 'Anhum also sat in this manner, but it was not the object to always sit in this manner. This does not contradict the narration mentioned in Abu Daawud. from which we gather that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallarn sat crossed-legged from after fajr till ishraaq (sunrise) in the masjid. It also does not contradict the other ahaadith narrated on this subject. By sitting in the posture described in the hadith under discussion, besides showing humbleness, one gains rest also. It is said that sitting in a qarfasaa posture is like leaning on a wall for the 'Arabs. This is because in the wilderness there are no walls to lean upon, therefore this manner of sitting is in place of leaning on a wall. Many a time instead of the hands a cloth was tied around (the body and legs) thus affording more rest.

CHAPTER ON THE PILLOW OF SAYYIDINA RASOOLULLAH SALLALLAHU ALAIHE WASALLAM

(123) Hadith Number 1

Jaabir bin Samura radiyallahu anhu reports, "I observed Rasoolullah sallallahu alaihe wasallam lean on a pillow which was on his left side ".

Commentary

It is permissible to put a pillow on both the right and left as stated in the hadith. The left is mentioned but only incidentally according to the rules and regulations of the muhadditeen (hadith scholars) the left side is not mentioned in the well -known narrations. Imam tirmizi has for this reason commented on this at the end of the chapter.

(124) Hadith 2

Abu Bakrah radiyallahu anhu relates that, "Rasoolullah sallallahu alaihe wasallam once said, :Must I show you a great sin, from among the greatest sins?" The sahaabah replied, "Yes O Rasoolullah sallallahu alaihe wasallam, do tell us." Rasoolullah sallallahu alaihe wasallam replied, "To ascribe a partner unto Allah. To disobey one's parents. To bare false witness, (or tell a lie). (The narrator is not sure which of the two Sayyidina Rasoolullah sallallahu alaihe wasallam had said). At that time Rasoolullah sallallahu alaihe wasallam was leaning on something. When he mentioned lies, he sat up, and because of its importance began to repeat it many times, till we began hoping that he would stop, and not repeat it so many times".

Commentary

The reason for the sahaabah radiyallhu anhum wishing that Sayyidina Rasoolullah sallallahu alaihe wasallam should stop repeating it, is because of their love for Sayyidina Rasoolullah sallallhu alaihe wasallam, and there fear that he would become tired. It is enough to say a thing once. It could be possible that he might have become angry, or that in anger, Sayyidina Rasoolullah sallallahu aliahe wasallam might say something that would become a cause of loss to the ummah. Those who attend these type of religious or wordly assemblies are well aware of such situations. Sayyidina Rasoolullah sallallhu alaihe wasallam repeated it to show its importance. Lies and falsehood inevitably gets a person involved in adultery, murder and many other sins. Sayyidina Rasoolullah sallallahu alaihe wasallam also said, "When a person lies, the angels stay a distance of a mile away from him because odour it causes in person's mouth". He has also said, "A beliver cannot be a liar". Sayyidina Abu Bakr Siddique radiyallahu Anhu says, "Stay away from lies, because lies keep away Imaan." (Al-Itidaal)

In this hadith the major sins are mentioned. In the shari'ah there are two types of sins. One is the minor sins, which are forgiven after performing wudu, sallah, saum, haj etc. The second is the major or greater sins. These are never forgiven without sincere taubah (repentence). Certainly if Allah wills He wil forgive even the major sins through His Great Mercy. This is an exception, but the fundamental laws is that they are not forgiven without sincere taubah. The 'alama differ as to the count of major sins. Special books have been written on this subject. 'Allaamah Dhahabi has written a special treatise on this subject, wherein he has counted four hundred major sins. Allamah Ibn Hajar has also written a two volume book which has been printed in Egypt. He has mentioned all the major sins on every subject, like that of salaah, saum, zakaah, haj etc. He has counted rour hundred and sixty seven sins major sins in detail. Mulla Ali Qarri has written the commentary of the Shamaa-il Tirmidhi, the common major sins as follows: To murder a person; adutery; homosexuality; the drinking of wine and other intoxicants; theft; falsely accusing a person; refuring to give evidence of a fctual incident; take a false oath; unlawfully taking possession of anothers wealth or belonging; running away from war against non-believers without a valid reason; dealing in interes; stealing an orphan's possessions; taking and giving bribes; disobeying parents; cutting of relationship with one's relatives; relating a false hadith; breaking fast in Ramdhaan (without a valid reason); cheating in measures and weights; performing a fardh salaah before or after its stipulated time; aviding paying zakaah; hitting or ill-treating a Muslim or non-Muslim with whom an agreement has been made; accusing or talk ill of the Sahabah radiyallahu anhum; backbiting especially about an aalim or a haafiz of Qur'aan; telling tales (backbite) to an opressor; being shameless and accept the prostitution or unlawful habits of one's wife or daughter's; pimping; abstaining from Amri-bin-ma;ruf Wan-nahyi anil

munkar (commanding to do good, and prohibiting from commiting evil), whilst having the strength and means to do so; practising black-magic (sihr-jadu) and teaching to others; casting a spell (black-magic) on someone; learning the Qur'aan and forget it; burning a living thing without a valid reason; giving up hope of attending Allah's mercy; having a fear of His punishment; a woman disobeying her husband and without a valid refused to fulfil his desires.

Mulla Ali Qaari has given the above examples of major sins in the Mazaahiri Haq, translation and commentary on Mishkaat a special chapter has been written in the begining, whrein similar sins have been mentioned. It has also been stated there in that to ascribe a partner on to Allah, in whatever form, e.g making a partner in praying to him; in seeking assistance; in knowledge; in his divine power and authority in creating; in calling (someone not present) for help; in naming; slaughtering; in offering a vow; or the handling over all such in matters to people instead of Allah; etc. The following are also included in the kitaab: To make an intention to persist in sinning; to consume intoxicants; marry one's mahram; gamble; keep friendship with non-Muslim; not to take part in Jihaad, whilst having the power to do so; eat the meat of a dead animal; have faith in an astrologer, and forecasts of soothsayers;p criticise Sayyidina Rasulullah sallallahu alaihe wasallam and the malla-ikah, and to deny his (Sayyidina Rasulullah sallallahu alaihe wasallam's) prophethood and their (malaa-ikah's) existence; criticise the Sahabah radiyallahu anhum; cause a quarrel and fight between husband and wife; be wasteful; create rebellion, intrigue or mischief; appear mude before others (besides one's wife, or husband); be niggardly and stingy; not cleansing one's self from urine and sperm (i.e. if these fall onto the clothing and body and are not washed); disbelieve and refute taqdder (divine fore-ordainment); lower the trouser or lungi below the ankles in pride; lament (no-hah) a persons death; begin or invent a bad mode, thing or manner; be ungrateful to a benefactor; call a Muslim a disbeliever; have intercourse with a mensturating woman; become happy when food becomes scarce; commit a sexual act with an animal; look at a man with lust; peep or spy in another's house; degrade the Ulama or the Huffaaz of the Qur'aan; fail to treat all wives equally if one has more than wife; be unfaithful to amir or leader etc.

The major sins also have their stages. That is why in the above Hadith only the main ones among the major sins are mentioned according to their circumstances. The Ulama have written that to keep on committing a (minor) sin, results in it becoming a major sin, and by repenting sincerely a major sin is forgiven. A sincere taubah is that, one should make a firm resolution that one shall not commit that sin again.

(125) Hadith 3 and 4

Abu Juhayafah radiyallahu anhu reports that: "Rasulullah sallallahu alaihe wasallam said: 'I do not lean when I have meals.'."

Commentary

This manner of eating is against humility, and it drives one to eat more. Soem people are of the opinion that it results in creating a large tummy, and the food also does not digest quickly. Sayyidina Rasulullah sallallahu alaihe wasallam mentions himself so that he may be emulated. The Ulama write that there are four methods of leaning, and all four aare included here. The first

is to lean with either side of the bodyon a wall, pillow, etc. The second is to lean with the palms on the ground. The third is to sit cross legged on a pillow. The fourth method is to lean with the back on a large pillow or wall. All these postures are included in the above prohibition.

(127) Hadith 5

Jaabir bin Samurah radiyallahu anhu says: "I had seen Rasulullah sallallahu alaihe wasallam lean on a pillow."

Commentary

This is the same Hadith mentioned at the beginning of the chapter. The author wanted to comment on this Hadith, therefore it is mentioned here.

Chapter on Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam leaning on something other than a pillow

The pillow has been discussed in the previous chapter. Besides this Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam took support of people at the time of illness, and also leaned on them as is evident from the narrations. The author has therefore written this chapter separately. Two narrations are mentioned in this chapter.

(128) Hadith Number 1

Anas Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam became ill. For this reason he came out of his room With the support of Usaamah Radiyallahu 'Anhu, and led the Sahaaba in salaah. Rasulullah Sallallahu 'Alayhi Wasallam wore a Yamaani printed shawl at that time.

Commentary

This has been discussed in hadith number six in the 'Chapter on the Clothing of Sayyidina Rasulullah Sallailahu 'Alayhi Wasallam.'

(129) Hadith Number 2

Fadl bin 'Abbaas Radiyallahu 'Anhu says: "I came to Rasulullah Sallallahu 'Alayhi Wasallam at the time of his last illness before he passed away. A yellow band was fastened around the mubaarak head of Rasulullah Sallallahu 'Alayhi Wasallam. I greeted him and after replying, he asked me to fasten the band tightly around his mubaarak head. I carried out his request. Thereafter Rasulullah Sallallahu 'Alayhi Wasallam sat up, then stood up supporting himself on my shoulder, and entered the masjid". There is a detailed-incident in this hadith.

Commentary

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam fastened the band because of a headache. Some 'ulama have translated it as a turban instead of a band. It is evident that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore different coloured turbans. The proof of the yellow turban is taken from this hadith. The incident which Imaam Tirmidhi has referred to has been mentioned in detail in the kittab 'Majma'-uz Zawaa-id'. Sayyidina Fadl Radiyallahu 'Anhu says: I attended the noble assembly of Rasulullah Sallallahu'Alayhi Wasallam. I noticed that Rasulullah Sallallahu 'Alayhi Wasallam had a fever and a band was fastened around his mubaarak head. Rasulullah Sallallhu 'Alayhi Wasallam said: 'Hold my hand'. I held his hand and (we) entered the masjid. Rasulullah Sallallahu 'Alayhi Wasallam sat on the mimbar, and said: 'Call the people'. I went to gather the people. After reciting the hamd and thanaa (thanks and praises to Allah) he addressed them on this subject: 'The time has come near when I shall leave you. Whomsoever I had hit on the back may take revenge. Whomsoever I have dishonoured or disgraced wrongfully, let him take revenge by dishonouring me. Let no person fear that if he takes revenage I shall hate him, for it is not my nature to do so, nor is it appropriate for me to do so. Remember, that person shall be very dear to me who avenges himself, or forgives me, so that I may meet my creator in happiness and without fear. I will not consider it sufficient to announce this once only, but shall announce it again''. Thereafter he descended from the mimbar. After performing the zuhr salaah, he again ascended the mimbar and made the same announcement. He also repeated about the hatred as mentioned above, and added that if anyone owe's anything, let him pay it because the disgrace of this world is much less than the disgrace of the hereafter. A person stood up and said: ''Oh Rasulullah, you owe me three Dirhams'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallain said: 'I will not refute someone's claim, nor will I make him swear an oath, but I would like to ask you, how and when was it taken?' He replied: 'A beggar once came to you. You asked me to give him three Dirhams'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam told Sayyidina Fadl Radiyallahu 'Anhu to pay him the three Dirhams. Thereafter another person got up and said: 'I owe the Baytul Maal (Public Treasury) three Dirhams, which I cheated and wrongfully took from it'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam asked: 'Why did you cheat?' He replied: 'At that time I was in need and very desperate'. Sayyidina Rasuluilah Saliallahu 'Alayhi Wasallam asked Sayydina Fadl Radiyallahu 'Anhu to collect the money from him. Thereafter Sayyidina Rasulullah Sallallahu 'Alayhi Wasallamn annouced : 'If anyone fears one's habits, let him ask for a du'aa (because the time for departure is near). A person got up and said. 'Oh Rasulullah, I am a liar, a munaafiq (hypocrite) and I sleep alot. 'Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam made du'aa for him, 'Oh Allah grant him truthfulness, a strong (and complete) imaan (faith), and cure from the illness of sleeping (a lot)'. After that another person stood up and said: 'Oh Rasulullah, I am a liar, a munaafiq and there is no sin which I have not committed'. Sayyidina 'Umar Radiyallahu 'Anhu warned him that he was openly declaring his sins. Sayyidina Rasulullah Saliallahu 'Alayhi Wasallam said: 'O 'Umar, be calm, the disgrace of the world is lighter and better than the disgrace of the hereafter'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallarn made du'aa for that person, 'Oh Allah, grant him truthfulness and a strong imaan, and make his life a better one'. Thereafter Sayyidina 'Umar Radiyallahu 'Anhu got up and said something to the congregation. In reply to which Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: Umar is with me and I am with 'Umar. After me 'Umar will remain on the truth wherever he goes'. In another hadith it is stated that a person got up and said : 'O Rasulullah, I am a coward and have the sickness of sleeping alot'. Sayyidina Rasulullah Sallallahu 'Alayhi

Wasallam also made dua for him Sayydina Fadl Radiyallahu 'Anhu says: 'We saw thereafter, that there was no person braver than him'. After this Sayydina Rasulullah Sallallahu 'Alayhi Wasallam went to the room of Sayyiditina Aayeshah Radiyallahu 'Anha and repeated to the womenfolk what he had said to the menfolk. One Sahaabiyyah got up and said: 'Oh Rasulullah, I am helpless from my tongue'. Sayydina Rasulullah Sallallahu 'Alayhi Wasallam made dua for her'. Majma-uz-Zawaa-id.

These people called them self munaafiq (hypocrite) because of the fear they had of Allah. A few incidents are related in the second chapter of the 'Stories of the Sahaabah Radiyallahu 'Anhum'. Due to the great fear that over came them, thay sometimes thought they had become hypocrites. Even Sayydina Abubakr Siddiqe Radiyallahu 'Anhu, who is the best person among the entire ummah of Sayydina Muhammad Sallallahu 'Alayh Wasallam, by the consensus of the 'Ahlul-Haq (rightful ones), also at times, felt that he had become a munaafiq, as we find from the incident of Sayydina Hanzalah Radiyallahu 'Anhu which is mentioned in the 'Stories of the Sahaabah Radiyallahu 'Anhum'. Ibn Abi Mulaykah says: I saw thirty people among the Sahaabah Radiyallahu 'Anhum who fear they might have become munaafiqs'. Hasan Basri RA, who is among the great sufis and a Taabi'ee says: These muslims of the past, i.e The Sahaabah Radiyallahu 'Anhum and present muslims, i.e. those living among the Sahaabah and the Taabi'een, there are none among them who do not fear their nifaaq (hypocrisy). And in the past, and present times,there is no munaafiq, that is not content'. It is also reported from Hasan Basri RA, that the person that does not fear hypocrisy is in actual fact a munaafiq. Ebrahim Taymi, who is among the fuqahaa of the Taabi'een says: 'Whenever I compare my sayings to my deeds, I fear that they may be false'. Bukhaari, Fathul Baari. What is meant, is the fear all these great personalities had for their own deeds. They thought of them as things that did not exist. nor had any value, as if nothing had been accomplished. They always feared that their advice and counsels etc. might become a means of their hypocrisy.

Chapter on the description of the eating of Sayyidina Rasulullah Saliallahu "Alayhi Wasallam.

A few of the eating and table manners of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam are mentioned in this chapter. Five ahaadith are mentioned herein.

(130) Hadith Number 1.

Kaa'b bin Maalik Radiyallahu 'Anhu says: "Rasulullah Sallallabu 'Alayhi Wasallam licked his fingers thrice (after eating)".

Commentary

After eating it is mustahab to lick the fingers before washing the hands. According to some authorities, due to this narration it is mustahab to lick the fingers thrice. Mulla 'Ali Qaari says three times is not meant here, but that three-fingers should be licked, as will be stated in another narration. Therefore, another narration of Sayyidina Kaa'b bin Maalik Radiyallahu 'Anhu is also mentioned in this chapter. Some cormmentators of the hadith say that it is a separate etiquette to lick the fingers thrice, so that it becomes completely clean, and in another narration where three fingers are mentioned, is also one of the etiquettes.

(131) Hadith Number 2.

Anas Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam used to lick his three fingers after having eaten".

Commentary

It was the noble habbit of Sayydina Rasulullah Sallallahu 'Alayhi Wasallam to eat with three fingers only. Although we find in a few narrations that he used five fingers also. In most narrations the three fingers; thumb, and middle fingers are mentioned. The benefit of eating with three fingers is that the amount taken (rnorsel) will be less, and one will not eat more. Imaam Nawawi says: 'We gather from these ahaadith that it is mustahab to eat with three fingers'. For this reason the fourth and fifth fingers should not be used unnecessarily. But if such food is eaten, where it is difficult to use only the three fingers, then there is no harm in using more. Mulla 'Ali Qaari has written that to eat with five fingers is a sign of greediness. Many a time due to the morsel being big, it results in the stomach being unnecessarily strained, it is also the reason for food getting stuck in the throat.

(132) Hadith Number 3.

Abu Juhayfah Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallain said: 'I do not lean and eat'".

Commentary

This hadith has been discussed in a previous chapter.

(133) Haadith Number 4.

Ka'b bin Maalik Radiyallahu 'Anhu says: "It was the noble habit of Rasulullah Sallallahu 'Alayhi Wasallamn to use three fingers whilst eating and-he also licked them".

Commentary

It has been mentioned in some narrations that he first licked the middle finger, then the sha-haadah finger, then the thumb. It was the noble habit of the master to use these three fingers. The 'ulama have

mentioned many benefits in this method (sequence). The first is that the licking of the fingers will run in a manner where it goes to the right. The Sha-haadah finger will be on the right of the middle finger. The second is that the middle finger is long, therefore it will be more contaminated. For this reason it is oppropriate to begin with this finger. Khattaabi says: 'Some foolish people do not like to lick the fingers, and think it disgraceful, but they do not reason that the food that is on the finger is the same that they have been eating, there is nothing new on it'. Ibn Hajar says: 'If someone thinks of his own deed as disgraceful, it could be discussed. But to think of any act of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallasm as disgraceful, could be dangerous and may even lead to kufr (disbelief). -Jam'ul Wasaa-il. In reality these things have alot to do with habit. If one has a habit of something, it does not matter, and one will not even take notice of it. This is why if one naturally feels these deeds to be disgraceful, then too one should try to form a habit of it, (and should remind one's self that it is sunnah of Sayyidina Rasulullah (Sallallahu 'Alayhi Wasallam)). Once when this humble servant went to Hijaaz (Saudi Arabia), a few who had not been to India asked me surprisingly and with great astonishment, that we hear that there is a fruit in India known as the Mangoe. We hear such disgusting things about it that it surprises us. It is put to the mouth and sucked, it is removed then put to the mouth and sucked again, It is again removed looked at, and sucked again. They were describing it with such disgust that it seemed they were about to vomit. An Indian will not feel anything disgusting about it. There are many such examples. One takes a spoonfull of custard and puts it into the mouth, then puts the same spoon which has some saliva on it, into the plate again, eating from it a second and third time. There are countless other instances where a person is used to a certain way and manner and does not feel the least disgusted about it.

(134) Hadith Number 5

Anas bin Maalik (Radiyallahu anhu) says: "Dates were presented to Rasulullah (Sallallahu 'Alayhi Wasallam). I saw him eating them. Due to hunger he was sitting on the support of something and not on his own support".

Commentary

That means he was supporting his back on a wall or something. It has been prohibited in the Ahaadith to lean on something and eat. Here it was due to weakness, therefore it cannot be said that it is contrary to the ahaadith prohibiting it, nor can it be reasoned from this hadeeth that it is permissable to lean and eat.

Chapter on the bread of Sayyidina Rasulullah Sallallahu'Alayhi Wasallam.

The type of bread that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam ate is mentioned here. Eight ahaadith are mentioned in this chapter.

(135) Hadith Number 1.

'Aayeshah Radiyallahu 'Anha says: "Till the demise of Rasulullah sallallahu'Alayhi Wasallam, his family never ate a full stomach of bread made of barley for two consecutive days".

Commentary

lt is Possible that they may have eaten a full stomach of dates, but not of bread, where they did not eat it for two consecutive days. A question may arise, that it is evident from the ahadith that Sayidinah Rasulullah Sallalahu 'Alayhi Wasallam gave his wives their expenses for a year.

There seems to be a contradiction between the two ahaadith the 'ulama have explained it in various ways. Among these, one explanation is that, in the hadith the word 'Ahl' (family) is extra and rneans that the expenses were for himself. It also shows that he did not have any other provisions. A narration is related on this topic from Sayyiditina 'Aayeshah Radiyallahu 'Anha at the end of the chapter. Some 'ulama have explained it in this manner, that he gave his wives provision, but they also, in wanting to gain thawaab (reward), gave it away in charity. According to this humble servant there are two other explanations that may be possible. Since it is not taken from the sayings of the great learned, it cannot be taken as an argument or proof, but can surely be assumed. The first is that the yearly expenses were only that much, that they did not cover the cost of continuously eating bread for two consecutive days, but of eating bread sometimes, dates sometimes, and at times remaining hungry. The second is that it may have been in the form of dates. This is not denied in this hadith but that of eating bread is.

(136) Hadith Number 2.

Abu Umaamah Al-Baahili Radiyallahu 'Anhu says: "Bread made of barley was never left over in the house of Rasulullah Sallallahu 'Alayhi Wasallam".

Commentary

Whenever bread made of barley was prepared, the quantity was so little that there were none left over. There was not enough to fill the stomach. Also Sayyidina Rasulullah Saliallahu 'Alayhi Wasallam used to have many guests and the As-haabus Suffah were permanent guests of Sayyidina Rasuluilah Sallallahu 'Alayhi Wasallam.

(137) Hadith Number 3.

lbn 'Abbaas Radiyallahu 'Anhu reports that: "Rasulullah Sallallahu 'Alayhi Wasallam and his family spent many consecutive nights without food, because there would be no supper. The bread of Rasulullah Sallallahu 'Alayhi Wasallam was mostly made of barley". (Sometimes bread made of wheat was also available).

Commentary

Although there were among the Sahaabah Radiyallahu 'Anhum, a few who were wealthy, Sayyidina Rasulullah Sallailahu 'Alayhi Wasallam did not let anyone know, nor did his family members let anyone know, of their state.

(138) Hadith Number 4.

Someone asked Sahl bin Sa'd Radiyallahu 'Anhu "Did Rasulullah Sallailahu 'Alayhi Wasallam ever eat bread made of white (fine) flour?" He replied: White flour may not have come before Rasulullah Sallailahu 'Alayhi Wasallam till his last days". The questioner then asked: "Did you people use sieved flour in the time of Rasulullah Sallailahu 'Alayhi Wasallam?"

He replied: "No, it was not". The questioner then asked: "How was bread from barley prepared?" (because it has more particles in it). Sahl Radiyallahu Anhu replied: "We used to blow into the flour and the big particles flew out. The rest was made into dough".

Commentary

Allah! Allah is everlasting. Today it is difficult for us to eat even wheat flour that is not sifted. Whereas unsifted flour is good for digestion. Bread made of fine flour although being heavy (and difficult to digest) has become common. Many homes, because of luxury have kept up this wasteful practice. Some 'ulama have written that the first bid'ah that crept into Islaarn was the use of a sieve. This bid'ah should not be confused with shar'ee bid'ah, which is against the sunnah. It is being called bid'ah in view of new trends. it is undoubtedly jaa iz (permissible).

(139) Hadith Number 5.

Anas Radiyallahu 'Anhu reports that.. "Rasulullah Sallallahu 'Alayhi Wasallam never ate food from a table, nor from small plates, nor was chapaati (a type of thin bread) ever made for him. Yunus Radiyallahu 'Anhu says, I asked Qataadah: 'Then on what did Rasulullah Sallallahu 'Alayhi Wasallam put and eat his food'?'. He replied: on this leather dastarkhaan"'.

Commentary

Sayyidina Yunus Radiyallahu 'Anhu and Sayyidina Qataadah Radiyallahu 'Anhu who are mentioned in the translation are two narrators in the chain of this hadith. 'Allaamah Munaawi and Mulla 'Ali Qaari say that it has always been the custom of proud people to eat on a table. It has been stated in the 'Kaukabe Durri' that in our times because it is also an imitation of the Christians, therefore it is rnakruh tahreermi.

The question of imitating others is very important. We have been warned many a time in the hadith (under different headings) about it. We have been prohibited from imitating others in the manner of eating, drinking, mode of dress and even that of worship. The subject of imitating others has been mentioned many a time in the ahaadith of the saum (fast) of 'Aa-shura and adhaan. We consider it an insignificant thing and do not take special care of it. And to Allah is our complaint.

(140) Hadith Number 6.

Masruq says. "I went to 'Aayeshah (Radiyallahu 'Anha). She ordered' food for me and began saying 'I never eat a stomachful but feel like crying, then I do cry'. Masruq asked: 'Why do you feel like crying?'. She replied: 'I remember that condition of Rasulullah Sallallahu 'Alayhi Wasallam on which he left us for the next world. I swear by Allah that, he never filled his stomach twice in one day with meat or bread'".

(141) Hadith Number 7.

'Aayeshah Radiyallahu 'Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam never filled his stomach with bread made of barley for two consecutive days till he passed away".

Commentary

This is the same hadith that was mentioned in the beginning of the chapter. The only difference is, there the whole household was mentioned, here only Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam himself is mentioned. The aim is the same. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam preferred a simple life for himself and his family. There was not so much, that all could fill their stomachs. Even if there was something available it was given to the poor.

(142) Hadith Number 8.

Anas Radiyallahu 'Anhu says: "Till the end of his life Rasulullah Sallallahu 'Alayhi Wasallam never ate on a table and never ate a chapaati".

Commentary

This hadith is also mentioned in hadith number five of this chapter. It is clear from the narrations that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam preferred a simple life. Whenever Allah Ta'aala sent an angel to ask Sayyidina Rasulullah Sallailahu 'Alayhi Wasallam if he preferred to live a simple life with poverty and hunger or a life with wealth and pomp, he always replied that he preferred the first (simple life). Many ahaadith are mentioned on this subject. The 'ulama give two explanations for this.The first is that because Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam preferred a simple way of life, only that much was made available as has been previously mentioned. Or that although it was available, in humbleness he did not consume it but distributed it.

Chapter on the description of the curry of Sayyidina Rasoolullah sallallahu alaihe wasallam

There are more than thirty ahaadith mentioned in this chapter. In some copies of this kitaab an additional subject (essay) is written and that is on the curries and different things that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam ate.

(143) Hadith Number 1.

'Aayeshah Radiyallahu 'Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam once said: 'What a nice curry vinegar is'".

Commentary

The reason being there is not much trouble in it. Bread can easily be eaten with it. It is always easily available. It also keeps away formalities. Besides one lives in this world for a little while. Vinegar has many benefits in it. It is an antidote for poison. It stops phlegm and gall. It helps digest food, kills the worms of the stomach and creates a good appetite. Due to its cold effect, it may not be good for some people. But it surely is a good curry which is obtained easily. In whatever way it is praised, its full benefits cannot be emphasised. It is stated in a hadith that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam ate it and said: 'What a wonderful curry it is'. In another hadith it is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam made du'aa for barakah in it and said: "It was the curry of the previous Ambiyaa also'. In one hadith it is stated, 'The house that has vinegar in it, will not be in need' i.e. That house will not be in need of curry. These narrations have been mentioned in the Jam 'ule Wasaa-il from Ibn Maajah .

(144) Hadith Number 2.

Nu'maan bin Bashir Radiyallahu 'Anhu says: "Are you not in the luxuries of eating and drinking. Whereas I have seen Rasulullah Sallallahu 'Alayhi Wasallam not having ordinary types of dates to full his stomach".

Commentary

The Sahaabi's intention is to persuade one to follow the simple life of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and that one lives in this world for only a short period. When in the hadith it is denied that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not have ordininary dates to fill his stomach then what about bread and curry?

(145) Hadith Number 3.

Jaabir bin 'Abdullah Radiyallabu 'Anhu relates that Rasullullah Sallallahu 'Alayhi Wasallam said: "What a wonderful curry vinegar is?".

Commentary

It is possible that when Sayyidina Rasulullah Sallallahu 'Alayihi Wasallam said this, both Sayyiditina'Aayishah Radiyallahu 'Anha and Sayyidina Jaabir Radiyallahu'Anhu were present. It is more correct that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said this on different occasions.

(146) Hadith Number 4.

Zahdam Al-Jarmi RA.says that we were present in the assembly of abu Musa Ash'ari Radiyallahu 'Anhu. Fowl meat was served for food. A, person from among those present, moved back. Abu Musa Radiyalahu 'Anhu asked him the reason (for doing so). He replied 'I had seen the fowl eat something (dirty) so I swore an oath that I wil not eat it'. Abu Musa Radiyallahu 'Anhu said: 'In that case, I had seen Rasulullah Sallallahu 'Alayhi Wasallam eat the meat of a fowl' (come and partake of it without fear. If it was not permissible or disliked, how did Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam eat it).

Commentary

The object is that something which is permissible in shari'ah must not be prohibited. Break the oath and give kaffaarah. Eating of the fowl is permissible according to all the Imaams. The 'ulama have only stated that it is makruh to eat the Jalalah type of fowl. (Because it eats dirt). The effect of the fowl is hot and moist (according to the physicians). It digests quickly, creates good humour (body fluids) in the body. It strengthens the brain and the main parts of the body, clears the voice, and gives the body a good complexion. It strengthens the senses too.

(147) Hadith Number 5.

Safeena Radiyallahu 'Anhu says: "I ate the meat of Hubaa-raa with Rasulullah Sallallahu 'Alayhi Wasallam".

Commentary

Hubaa-raa is a type of a bird. The 'ulama differ on its meaning. Some say it is Ta'dha-ri. Some say it is Batera (quail), others say it is Sarkhaab. Some translations say it is Chaka Chakoi. It is written in the 'Muheet Aa'zam' that Hubaa-raa is called Ho-barah, Shawaat and Sha-waal in Persian. In Turkish it is called Tau'adh-ri, and in Hindi Charz. It is a wild bird and has a greyish colour, a large neck and long legs, the beak is also slightly large, and it flies at a speed. It is also known as jarj. The Greeks call it Ghalofas. In size it is between a Heron and a water fowl. The author of 'Lughatus Sa-raah' has also translated Hubaa-raa as Shawaat. In Mazaahire Haq it is translated as Ta'dhari. Other authors have also translated it as Ta'dhari. For this reason Ta'dhari is more correct. The author of 'Ghayaath' has written both Ta'dhari and Charz. -The author of 'Babrul Jawaahir' has also translated it as Ta'dhari and Charz. He writes that it is also called Sarkhaab. But the author of 'Muheet' has written that Sarkhaab, which is also called Chakwa is another type of bird. The author of 'Nafaa'is' say the 'Arabic of Chakwa and Sarkhaab is Nahaam. Therefore it is more correct that Sarkhaab is another bird.

Safeena was a laqab (title) of the freed slave of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. He was known as Safeena because in travels he carried a lot of goods on his back.

(148) Hadith Number 6.

Zahdam Al-Jarmi RA. says: "We were present in the company of Abu Musa Ash'ari. Food was presented to him in which there was fowl meat also. Among those present was a person from the tribe of Banu Taymillah who was reddish in colour and seemed a freed slave. He moved back and sat on one side. Abu Musa asked him to come near (and partake of the food) and related to him that Rasulullah Sallallahu 'Alayhi Wasallam also ate the meat of a fowl. He excused himself saying: 'I had seen it eating such a thing which makes me dislike eating it. For this reason I had sworn an oath that I shall not eat it'".

Commentary

This is the same hadith that has been mentioned previously. Because of the difference in the chain of narrators, there is also a difference in the describing of the narration. Both ahaadith are described in brief in the Shamaa-il. This incident is mentioned in detail in the Bukhaari, where it is stated that in the end Sayyidina Abu Musa Ash'ari Radiyallahu 'Anhu told him to partake of the fowl and give a kaffaarah for the oath. What does it mean, or what is derived by swearing an oath not to eat a thing which is halaal?

(149) Hadith Number 7.

Abu Usayd Radiyallahu 'Anhu says. "Rasululah Sallallahu 'Alayhi Wasallam said: 'Use olive oil in eating and for rubbing (on the body), for it is from a mubaarak (blessed) tree'".

Commentary

The blessedness of this tree has been mentioned in the Qur-aan in the aayah ". . . from a blessed tree, an olive neither of the East nor of the West, . . . " -Suralt An Nur, 35. The 'ulama have mentioned different reasons for its blessedness. Some say it is mostly grown in Syria and the earth of Syria is blessed because seventy prophets were sent to it. Some say it is blessed because of its many benefits. Abu Nu'aym says: 'It has a cure for seventy diseases of which one is leprosy'. Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu says: 'Every part of the olive is beneficial. The oil is used for burning and cooking. It is also used for tanning. Its wood is used for firewood. The ash of the olive is -especially good for washing silk'. It is said that the olive tree has a long life. It bears fruit after forty years and has a life span of a thousand years. It's numerous benefits are mentioned in the books of tibb.

(150) Hadith Number 8.

It is related from 'Umar Radiyallahu 'Anhu that Rasulullah Sallallahu Aayhi Wasallam said: "Use olive oil in cooking and rubbing (on the body) because it is from a mubaarak tree".

Commnentary

The reason for mentioning this hadith in the practices of Sayyidina Rasulullah Sallallahu'Alayhi Wasallam is, that if he encouraged the use of olives, he must have used it himself.

(151) Hadith Number 9.

Anas bin Maalik Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam loved gourd (dubbaa-dodhi-kadu). Once food -was presented to Rasulullah Sallallahu'Alayhi Wasallam or he attended an invitation. (The narrator doubts on which occasion this took place) where gourd was served. I knew Rasulullah Sallallahu'Alayhi Wasallam loved it. I searched for pieces from the curry and presented it to him".

Commentary

We gather from this that if there are many things in a plate, then it is permissible to take a thing which one likes from the other side of the plate, provided the next person does not feel offended. The reason for searching for pieces of gourd is because it was the custom to have more gravy in the curry. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam also advised us to have more gravy in the curry so that the neighbours may also benefit.

(152) Hadith Number 10.

Jaabir bin Taariq Radiyallahu 'Anhu says: "I attended the assembly of Rasulullah Sallallahu 'Alayhi Wasallam. I observed, they were busy cutting a gourd into pieces. I inquired: 'What shall be made of this'. He replied: 'It will add to our food'".

Commentary

The 'ulama have mentioned many benefits of gourd (dubba-dodhi- kadu). Its benefits are also mentioned in the books of tibb. It strengthens the brain and senses.

(153) Hadith Number 11.

Anas bin. Maaik Radiyalahu 'Anhu says: "A tailor once invited Rasululluh Sallallahu 'Alayhi Wasallam. I also attended the invitation with Rasululluh Sallallahu 'Alayhi Wasallam. He served Rasululluh Sallallahu 'Alayhi Wasallam bread made of barley, and gravy with meat and gourd (dubba-dodhi) in it. I saw Rasululluh Sallallahu 'Alayhi Wasallam look for pieces of gourd from all sides of the plate. From that time I also began loving gourd".

Commentary

Sayyidina Anas Radiyalahu 'Anhu may have also been invited or may have accompanied Sayyidina Rasululluh Sallallahu 'Alayhi Wasallam. There is no harm if one accompanies an invited guest to an invitation provided the host does not feel offended.

Sayyidina Anas Radiyalahu 'Anhu saying, that from then on he began loving gourd, shows the love the Sahabah Radiyalahu 'Anhum had for Sayyidina Rasululluh Sallallahu 'Alayhi Wasallam.

True love demands that every deed of the beloved is loved and every word has a place in the heart. The degree of love will determine the ardour of the effects of the beloved.

What glory Allah has! Today the ones who claim to love Sayyidina Rasululluh Sallallahu 'Alayhi Wasallam do not like to make their appearance like him or even imitate him.

Observe the disparity of the path that from where to where it is

(154) Hadith Number 12.

'Ayeshah Radiyallahu 'Anha says: "Rasulullah SaIlallahu 'Alayhi Wasallam loved hava and honey".

Commentary

Halva here apparently means anything sweet. Some are of the opinion that it is a special type of halva that is made of sweetmeats and ghee The first person to present halva to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. was Sayyidina 'Uthman Radiyallahu. 'Anhu. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam liked it. This halva was made of flour, ghee and honey. Sugar was not commonly used in those times. Sweetening agents were derived from honey or dates.

(155) Hadith Number 13.

Umm Salamah Radiyallahu 'Anha says "I presented a roasted side portion of meat to Rasulullah Sallallahu 'Alayhi Wasallam. He ate it and (threafter) performed salaah, without pefoming wudu".

Commentary

It is found in some ahaadith that things cooked on fire nullifies the wudhu. This was also the madh-hab of the 'ulama mutaqaddimeen. The madh-hab of the Khulafaa-rashideen, the four imaams and the majority ogf the Ulema is that those ahaadeeth wherein the necessity of Wudu is mentioned has been abrogated. This hadith of Sayyiditina Umm Salamah Radiyallahu 'Anha also supports the madh-hab of the majority that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not perform wudhu again (after eating the cooked meat) before s-alaah.

(156) Hadith Number 14.

Abdullah bin Haarith Radiyallahu'Anhu says.. "We ate roasted meat with Rasulullah Sallallahu 'Alayhi Wasallam in the masjid".

Commentary

From this we find that it is perrnissible to eat and drink in the masjid, on condition that the masjid does not become untidy, otherwise it is makruh to do so. It is possible that this was at the

time of i'tikaaf (in Ramadaan). It was the practice of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to observe i'tikaaf every year, and at that time it is obvious that one eats in the masjid.

(157) Hadith Number 15.

Mughirah bin Shu'bah Radiyallahu'Anhu says: "One night I became a guest with Rasulullah Sallallahu 'Alayhi Wasallam. At the time of meals a roasted side portion of meat was served. Rasulullah Sallallahu 'Alayhi Wasallam cut pieces from it and gave me to eat. During this period Bilaal came and called out the adhaan. Rasulullah Sallallahu 'Alayhi Wasallam said: 'May his both hands be in dust. What made him call out the adhaan now'. He put down the knife and went for salaah". Mughirah Radiyallahu 'Anhu says "(Another thing that happened) that my moustache had grown long. Rasulullah Sallallahu 'Alayhi Wasallam said: 'Come let me put a miswaak on it and trim it', or said, 'Put a miswaak on it and trim it'. (One of the narrators are in doubt as to which of the two Rasulullah Sallallahu 'Alayhi Wasallam had said).

Commentary

There are a few important matters to be discussed here. The first is that Sayyidina Mughirah Radiyallahu 'Anhu became a guest of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. The 'ulama give two meanings to this. This is also strengthened by other narrations. One is that the word 'together' (with) is extra. The object is that I became a guest of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. As a host he had a side portion roasted and cut pieces from the meat and gave me to eat. The narration in Tirmidhi is more appropriate to this subject. The narration in Abu Daawud on this is clear and the words mentioned are this: 'I became a guest of Rasulullah Sallallahu 'Alayhi Wasallam'. Th, second meaning is that Sayyidina Rasulullah Sallailahu 'Alayhi Wasallam and I were the guests of a third person. The word 'together, in the narration supports this. In this case, for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to cut the meat and feed the guest was to create love and brotherhood. Some have written a third meaning: I invited Rasulullah Sallallahu 'Alayhi Wasallam to be my guest'. This is not true. According to this humble servant it is more correct that: 'I was the guest of Rasulullah Sallallahu 'Alayhi Wasallam and Rasulullah Sallallahu 'Alayhi Wasallam and other guests were invited'. As was the general custom that respected people were invited with their servants and guests. In this manner there will be no contradiction between the narrations of Abu Daawud and Tirmidhi. In reality he was the guest of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and because of an invitation to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and his guests, he and Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam were both the guests of another person. The second question in the narrations of Abu Daawud and Bayhaqi is that it has been prohibited to cut with a knife. The 'ulama of hadith have summed up both hadith in many ways. The easiest is, that it has been prohibited to use a knife for eating purposes. If the meat is not cooked well (tender), there is no harm in first cutting it and then eating it with the hand. As a general rule in law, where a thing is found to be both permitted and prohibited, and there is no sound reason for adopting it, then according to the basis of law the prohibition shall be given preference. This is an independent view of law. Some 'ulama have written, the hadith in which it has been prohibited is mentioned in the following terms (words): 'Do not cut meat with a knife. This is the way of the 'Ajamis (non-believers)'. We gather that the prohibition is in following the ways of the non-believers. There is no prohibition using a knife. We have been prohibited in thousands of ahaadith imitating

the non-believers. The third question is the words that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said about Sayyidina Bilaal Radiyallahu'Anhu. The words were an admonition. The meanings of such words are not intended, but are used to reproach someone. These types of words are used in every language when scolding someone. Although some 'ulama have taken the literal meaning of the words because they are the words of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. In reality it was only to reproach, the reason being that when the Messenger of Allah Sallallahu 'Alayhi Wasallam is busy attending toa guest, then the ahaan should not be given. It was better to wait till they had finished, as there was still room for performing salaah a little later. The fourth question is about trimming the moustache. The meaning is clear as stated in the explanation of the hadith that the moustache of Sayyidina Mughirah Radiyallahu 'Anhu had grown long. Instead of a comb Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said a miswaak must be put to trim the moustache. Some of the commentators on hadith say that the moustache of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is meant here, but in the narration of Abu Daawud it is clearly stated that: 'My moustache had become long which Rasulullah Sallallahu 'Alayhi Wasallam then trimmed'. In different ahaadith this is mentioned in different wordings. It has been stated: 'Let the beards grow long'. And it has been stressed very much that the moustache be cut short. For this reason a group of 'ulama say it is sunnah to shave the moustache. The research of the majority of the 'ulama show that it is sunnah to cut the moustache short. It should be cut so short that it is nearest to shaving.

(158) Hadith Number 16.

Abu Hurayrah Radiyallahu 'Anhu says: "Meat was sent to Rasulullah Sallallahu 'Alayhi Wasallam from someone. From it the forequarter was presented to Rasulullah Sallallahu 'Alayhi Wasallam. He loved this portion (of the meat too). Rasulullah Sallallahu 'Alayhi Wasallam tore the meat with his teeth and ate it". (He did not use a knife to cut it).

Commentary

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has encouraged the use of the teeth to eat. It is related in the hadith, that it should be torn and eaten, because it digests properly and it is more suitable to the body.

(159) Hadith Number 17.

Ibn Mas'ud Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam loved the meat of the forequarter. Rasulullah Sallallahu 'Alayhi Wasallam was-given poison in the dhiraa portion of the meat. It is suspected that the Jews poisoned him'.

Commentary

Aafter -Khaybar was conquered, a Jewess living there, came to know that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam loved the dhiraa portion of the meat. She roasted the meat of a goat and mixed a poison in it, and especially put more in the dhiraa part. She invited Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and served the meat. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam took a bite but did not swallow it, or may have swallowed a bit of it then spat

it out and said. 'I have been informed by this meat that there is poison in it", some of the poison affected him. The poisonous effect sometimes became severe, and at the time of his demise it began to take effect again and was the cause of his martyrdom. In this hadith it is mentioned that the meat itself informed Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam that there was poison in it. In other narrations it is stated that Jibra'eel 'Alayhis Salaam informed him of this. There is no contradiction, is both are possible, first the meat must have informed him as a mu'jizah (miracle), thereafter Jibra'eel 'Alayhis Salaam came and affirmed it After receiving the information, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam stopped eating it and prohibited the Sahaabah Radiyallahu 'Anhum from eating it too. Later the woman was called and asked if poison was mixed in the meat? She confessed that she had poisoned the meat. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not avenge himself and the woman was pardoned at that time. But later Sayyidina Bishr bin Baraa Radiyallahu 'Anhu was martyred due to eating the poisoned meat. We find in a few narrations that the woman was later killed as a punishment, or as an example to others. There are different narrations from which we gather that she was punished. In others that she was not punished. Both are correct, as is gathered from the origininal incident. According to the shari'ah for such a deed it is waajib to punish the murderer or blood money taken. This is a fiqhi question and the 'ulama hold different opinions, which needs an academic discussion, therefore, it is omitted here. Sayyidina Ibn Mas'ud Radiyallahu 'Anhu" saying that it is suspected that the Jewess poisoned the meat, is according to his thoughts, it seems he did not investigate this incident, otherwise the original incident has been ascertained. The Jewess also confessed her crime as is mentioned in other narrations.

(160) Hadith Number 18.

Abu 'Ubayd Radiyallahu 'Anhu says: "I cooked a pot (food) for Rasulullah Sallallahu 'Alayhi Wasallam. Because Rasulullah Sallallahu 'Alayhi Wasallam loved the dhiraa (forequarter of a goat or sheep) a lot, I served him that portion. He then ordered another one, I served the ,second one. He then ordered one again. I replied: 'Ya Rasulullah (Sallallahu 'Alayhi Wasallam) the goat has only two dhiraa'. Rasulullah Sallallahu 'Alayhi Wasallam then said: 'I swear an oath by the Name of that Being in whose hands is my life, if you kept quiet, you could have served me every time I requested one'".

Commentary

This was a mu'jizah (miracle) of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. In Musnad Ahmad, a similar incident is narrated from Sayyidina Abu Raafi' Radiyallahu 'Anhu. This incident apparently happened to both of them. There is nothing surprising because there are many such incidents found in the life of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, which Qaadi 'Iyaad has mentioned in his book 'Shifaa'. Sayyidina Abu Ayyub Ansaari Radiyallahu 'Anhu once invited Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and Sayyidina Abubakr Radiyallahu 'Anhu and prepared food that was enough for two people only. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam requested him to invite thirty respected people from among the Ansaar. He invited them and after they had eaten, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'Now invite sixty people'. After they had eaten, others were invited. In short, the food was enough for one hundred and eighty people.

Sayyidina Samurah Radiyallahu 'Anhu says: 'Once a bowl of meat was sent to Rasulullah Sallallahu 'Alayhi Wasallam from somewhere. People came to Rasulullah Sallallahu 'Alayhi Wasallam from the morning till evening, and ate from it'.

Sayyidina Abu Hurayrah Radiyallahu 'Anhu had a bag with some dates, which were a bit more than ten in number. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam asked him if he had anything to eat? He replied: 'I have a few dates in this bag'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam took out a few dates from the bag with his mubaarak hands and spread it. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam recited a du'aa, then said: 'Invite ten people at a time and feed them'. In this manner it was sufficient for the whole army. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam returned the dates that were left to Sayyidina Abu Hurayrah Radiyallahu 'Anhu and said: 'Keep on eating from it, but do not turn and empty it'. He kept on eating from it. Sayyidina Abu Hurayrah Radiyallahu 'Anhu says: 'I ate from it during the time of Rasulullah Sallallahu 'Alayhi Wasallam and the khilaafah of Abubakr, 'Umar and 'Uthmaan (Radiyallahu'Anhum). And at times took and gave sadaqah also, the amount of which must have been many maunds (one maund equals forty Seers- approx. 38 kg). At the 'time of the martyrdom of 'Uthmaan, some one took it away from me by force, and I lost it.

Sayyidina Anas Radiyallahu 'Anhu says that my mother prepared malidah (a type of cake) at one of the walimahs of Rasulullah Sallallahu 'Alayhi Wasallam. She sent it with me in a cup to Rasulullah Sallallahu 'Alayhi Wasallam. Rasulullah Sallallahu 'Alayhi Wasallam asked me to put the cup down and invite certain people, and also anyone else whom I might meet. I went to invite those people and also sent all those I met, till the rooms and the living quarters of the As-haabus Suffah became full. Rasulullah Sallallahu 'Alayhi Wasallam said: 'Sit in groups of ten ten people and help yourselves'. After all had eaten and filled themselves, Rasulullah Sallallahu 'Alayhi Wasallam told me to pick up the cup. Sayyidina Anas Radiyallahu 'Anhu says: "I cannot say if the cup was more full in the beginning or in the end."

There were many such incidents. Qaadi 'lyaad says that these incidents occurred in large gatherings. It is very difficult to describe such happenings differently and those that were present at these gatherings would not have kept silent if these happenings were described incorrectly. In the above, wherein Sayyidina Abu 'Ubayd Radiyallahu'Anhu said that a goat only has two dhiraa (side portions), which was the reason for not getting the opportunity to serve other dhiraa.

According to Mulla 'Ali Qaari, miracles, karamahs, abnormal happenings will only take place when there is complete fanaa and because of the answer of Sayyidina Abu 'Ubayd Radiyallahu 'Anhu, the full attention of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not remain. 'Allaamah Munaawi says that in reality this is a gift from Allab Ta'aala. If he should have faithfully, without question fulfilled the request of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, it would have remained. But he raised a question which was not appropriate to the situation, therefore the gift terminated.

(161) Hadith Number 19.

'Aayeshah Radiyallahu 'Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam liked the dhiraa portion of meat not because of its tastiness, but because meat was only available occasionally,

and this portion the meat cooked quickly. Rasulullah Sallallahu 'Alayhi Wasallam also liked it as it saved time and he could return quickly to his commitments".

Commentary

In the narration, it is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam liked the dhiraa part of the meat. It is possible there were many reasons for him liking this portion. Among them is also the one related by Sayyiditina 'Aayeshah Radiyallahu 'Anha. Sayyiditina 'Aayeshah Radiyallahu 'Anha denies Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam liked the dhiraa portion and this denial apparently seems to be that it appears the liking of the dhiraa portion because of greed and desire, which is against the dignity of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, otherwise there is no denial of his liking only that portion of the meat.

(162) Hadith Number 20.

Abdullah bin, Ja'far Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'The best meat is that of the back portion'

Commentary

There is no contradiction between this and other narrations in which it is mentioned that he liked the meat of the dhiraa portion. Due to different reasons and the quality, both can be good. For example, strengthwise or it having less fibre, more fat etc. Therefore due to different aspects, both could be preferred and also be excellent.

(163) Hadith Number 21.

'Aayeshah Radiyallahu 'Anha says that Rasulullah Sallallahu 'Alayhi Wasallam said. "Vinegar is an excellent curry".

Commentary

This has been mentioned in a few hadith in this chapter.

(164) Hadith Number 22

Hazrat Umme Haani radiyallahu anha (a cousin of Sayyidina Rasoolullah sallallahu alaihe wasallam) says, “Rasoolullah sallallahu alaihe wasallam came to me (to my house at the time when Makkah was conquered) and asked if there was something to eat. I replied, ‘Nothing besides dry bread and vinegar.’

Rasoolullah sallallahu alaihe wasallam said, ‘Bring it. That house is not without a curry which has vinegar in it.”

Commentary

This incident has been related by Sayyidina Ibn Abbas radiyallahu anhu in more detail. Bayhaqi has narrated a long version of what is briefly mentioned here. “At the time when Makkah was conquered, Sayyidina Rasoolullah sallallahu alaihe wasallam went to the house of Umme Haani radiyallahu anha and asked, ‘Is there something to eat?’

She replied, ‘O’ Messenger of Allah, there is dry bread, and I feel ashamed to present it to you.’

Sayyidina Rasoolullah sallallahu alaihe wasallam said, ‘Do not worry, bring it.’ She presented it. He made them into pieces, soaked them in water and added salt. Sayyidina Rasoolullah sallallahu alaihe wasallam then asked, ‘Have you any curry?’

She replied that there was nothing besides vinegar. He sent for it and poured some over the soaked bread, ate it and thanked Allah. He then said., ‘O’ Umme Haani, the house that has vinegar in it, is never without a curry.”

Allahu Akbar, what a simple life Sayyidina Rasoolullah sallallahu alaihe wasallam led. How wonderful will it be if Allah in his infite mercy and with the intercession of His beloved Rasool also grant us such simplicity. The fact is that food and drink in the eyes of Sayyidina Rasoolullah sallallahu alaihe wasallam was given only such importance, that it was only used when it was required. When necessary, he ate what was available. Eating was looked upon as being means to sustain life, and not as we see it, that the filling of the stomach is more important, and religious deeds are regarded as something of a secondary importance. Their aim in life was to propagate Islam and make a fertile ground for it, and as an obligation and human need to fulfil religious needs.

It is also proven from the hadith that where one has an informal relationship with someone, there is no harm in asking for something.

(165) Hadith 23

Hazrat Abu Musa Ash’ari radiyallahu anhu says that Rasoolullah sallallahu alaihe wasallam said, “The virtues of Aishah (radiyallahu anha) over other women is the same as the virtue of thareed over other foods.”

Commentary

From this hadith we learn the excellence and superiority of Sayyidatina Aishah radiyallahu anha over the other women, and thareed over other foods. Thareed is a delicacy in which bread is mixed with gravy. Besides being tasty and nourishing, it digests quickly and easily, and has other benefits too. It is a custom in Arabia to eat this delicacy, and was counted amongst the best foods.

There are many narrations wherein the excellence of Sayyidatina Aishah radiyallahu anha are mentioned. The Ulama differ in opinion regarding her excellence. Is it over all the women or are some exempted from this? Is she superior to Sayyidatina Khadijah radiyallahu anha and Sayyidatina Fatimah radiyallahu anha or not? Some are of the opinion that Sayyidatina Aishah

radiyallahu anha is superior, and some say that Sayyidatina Fatimah radiyallahu anha is superior, while some are of the opinion that Sayyidatina Khadijah radiyallahu anha is the best of them all.

According to this humble servant, each is superior in a special manner to another. Sayyidatina Aishah radiyallahu anha is superior in that she was the most beloved of Sayyidina Rasoolullah sallallahu alaihe wasallam for her jurisprudence, and that a part of the Qur'aan was revealed while Sayyidina Rasoolullah sallallahu alaihe wasallam was resting in her lap. Sayyidatina Khadijah radiyallahu anha is superior as she was the first to accept Islam, and the first wife of Sayyidina Rasoolullah sallallahu alaihe wasallam, and due to many other virtues she is superior. Sayyidatina Fatimah radiyallahu anha is superior as she is the beloved and darling child of Sayyidina Rasoolullah sallallahu alaihe wasallam. She is also the leader of the women in Jannah.

(166) Hadith 24

Hazrat Anas ibn Malik radiyallahu anhu says, "Rasoolullah sallallahu alaihe wasallam said, 'The virtue and excellence of Aishah over all other women is like the excellance of thareed over other foods."

Commentary

The object of Imam Tirmizi in mentioning this narration is to show that Sayyidina Rasoolullah sallallahu alaihe wasallam loved thareed. We gather from different narrations that Sayyidina Rasoolullah sallallahu alaihe wasallam ate thareed regularly.

(167) Hadith 25

Hazrat Abu Hurairah radiyallahu anha says that he once saw Rasoolullah sallallahu alaihe wasallam eat a piece of cheese then perform wudhu. Then he saw him at another time eat a shoulder of a goat, and perform salaah without performing wudhu.

Commentary

In the early stages of Islam, wudhu would become nullified after taking food and drink cooked on fire. Later this law was abrogated. It is possible that Sayyidina Rasoolullah sallallahu alaihe wasallam performed wudhu after eating cheese in the days when wudhu became nullified after eating things that were cooked on fire, or he may have performed wudhu due to some other reason. For example, he may have performed wudhu again whilst still being in the state of wudhu, or due to some reason the wudhu may have become invalid. From the explanation given by Sayyidina Abu Hurairah radiyallahu anhu we gather that in the early stages of Islam, Sayyidina Rasoolullah sallallahu alaihe wasallam performed wudhu after eating things cooked on fire. Later this law was abrogated, that is why he did not perform wudhu after eating the mutton.

(168) Hadith 26

Hazrat Anas ibn Malik radiyallahu anhu reports, “Rasoolullah sallallahu alaihe wasallam celebrated the waleemah of Safiyyah radiyallahu anha with dates and saweeq (sattu).”

Commentary

Saweeq (sattu) is a drink made of parched barley. Sayyidatina Safiyyah bint Huyay ibn Akhtab radiyallahu anha was from a Jewish family and from among the offsprings of Haroon alaihis salaam. In the year AH 7, after the Battle of Khaibar, she was taken as a slave.

Sayyidina Rasoolullah sallallahu alaihe wasallam freed, and married her. Sayyidina Rasoolullah sallallahu alaihe wasallam once said to her, “Your grandfather (Haroon alaihis salaam) was a prophet. Your (great) uncle (Musa alaihis salaam) was a prophet, and your husband is a prophet.”

The waleemah was made whilst on a journey. What was served in the waleemah? Different sayings are narrated in the ahaadith. In some, it is narrated that hays, which is a type of sweet dish, was served. In some, cheese is mentioned. It is apparent that they were on a journey and whatever was available, at breakfast time, in the possession of Sayyidina Rasoolullah sallallahu alaihe wasallam and his close associates, was included in the waleemah. (Waleemah is a feast normally held on the day after the wedding.)

(169) Hadith 27

Hazrat Salma radiyallahu anha says that Hazrat Hasan, Hazrat Abdullah ibn Abbas and Hazrat Abdullah ibn Ja’far Sadiq radiyallahu anhum came to her and said, “Cook for us the food that Rasoolullah sallallahu alaihe wasallam liked and ate with pleasure.”

She replied, “O’ my children, you will not like it now.” (It was only liked in times of hardships.)

They replied, “Of course, we will surely like it.” She got up and took a bit of barley, (crushed it) and put it in a pot, and poured a little olive oil over it, then crushed some chillies and spices and added it to the pot and served it, saying, “This is what Rasoolullah sallallahu alaihe wasallam loved (and ate with pleasure).”

(170) Hadith 28

Hazrat Jabir ibn Abdullah radiyallahu anhu says, “Rasoolullah sallallahu alaihe wasallam came to our house. We slaughtered a goat in his honour. Rasoolullah sallallahu alaihe wasallam said, ‘It is as if they knew we adore meat.” (Imam Tirmizi says, “This hadith has a long incident, of which a portion is mentioned breifly here.”)

Commentary

It is said that this is a part of the incident which is mentioned in the books of hadith on the subject of the Battle of Khandaq, wherein a miracle of Rasoolullah sallallahu alaihe wasallam is also mentioned. Sayyidina Jabir radiyallahu anhu says, “I saw the sign of hunger on Rasoolullah sallallahu alaihe wasallam. I went home and asked if there was some food. We had a lamb, and

some barley in a bag. I slaughtered the lamb and my wife ground the barley into flour. The meat was put in a pot to cook and I went to Rasoolullah sallallahu alaihe wasallam and quietly said to him, 'Some food is ready.' I invited Rasoolullah sallallahu alaihe wasallam and a few companions.

Upon hearing this Rasoolullah sallallahu alaihe wasallam announced to all those present at the trench, who numbered to about a thousand, that there was an invitation at the house of Jabir, and all were invited. Rasoolullah sallallahu alaihe wasallam told me not to remove the pot from the fire and not to prepare the bread till he came. When Rasoolullah sallallahu alaihe wasallam came, he made damm (prayed then blew) on the pot, as a result there was so much barakah that curry kept on coming out of the pot, and bread was being made from the dough. I swear by Allah that the thousand people ate and went away but the curry kept coming out of the pot, and bread was continuously being made from the dough."

(171) Hadith 29

Hazrat Jabir radiyallahu anhu says, "Rasoolullah sallallahu alaihe wasallam once went to the house of a woman from among the Ansaar. I also accompanied him. The hostess slaughtered a goat for Rasoolullah sallallahu alaihe wasallam. He ate some meat from it. She then served a tray of fresh dates. Rasoolullah sallallahu alaihe wasallam ate some from it aslo. He then performed wudhu for Zuhr and performed the Zuhr salaah. After returning from the salaah she served from the remaining meat. Rasoolullah sallallahu alaihe wasallam ate from it. He did not perform wudhu for the Asr salaah (and performed salaah with the previous wudhu).

Commentary

It can be argued from this hadith that it is not necessary to perform wudhu after eating something that has been cooked on a fire. Proof may also be obtained from this hadith that Sayyidina Rasoolullah sallallahu alaihe wasallam ate twice in a day. For this reason it could be said that where it has been narrated that Sayyidina Rasoolullah sallallahu alaihe wasallam ate only once a day, it may have been said according to the knowledge of the narrator. It may also be said that in those narrations, the filling of the stomach twice has been denied, but eating twice has not been denied. A little may have been eaten the second time.

(172) Hadith 30

Hazrat Umme Munzir radiyallahu anha says, "Rasoolullah sallallahu alaihe wasallam visited me. Hazrat Ali radiyallahu anhu was with him. We had some bunches of dates hanging. Rasoolullah sallallahu alaihe wasallam began eating from them. Hazrat Ali radiyallahu anhu also began eating with him. Rasoolullah sallallahu alaihe wasallam stopped him saying, 'You have just recovered from your illness and should not eat this.' He (Ali radiyallahu anhu) stopped and Rasoolullah sallallahu alaihe wasallam continued eating." Hazrat Umme Munzir radiyallahu anha says, "I then cooked some barley and beetroot. Rasoolullah sallallahu alaihe wasallam said to Hazrat Ali radiyallahu anhu, 'Eat this, it is suitable for you."

Commentary

From this hadith we derive that to give consideration to the asbaab (causes) is not against tawakkul (complete faith and reliance in Allah). This has been discussed in detail in (Imam Ghazali's) Ihyaa-ul-Uloom. Those who wish may refer to it there.

(173) Hadith 31

Ummul Mu'mineen Hazrat Aishah radiyallahu anha says, "Rasoolullah sallallahu alaihe wasallam used to come to me and ask if there was any food available. When I would say, 'No,' he would say, 'I have intended to fast.'

Once when Rasoolullah sallallahu alaihe wasallam came and enquired, I replied, 'We have received a present.'

Rasoolullah sallallahu alaihe wasallam asked, 'What is it?'

I replied, 'Malidah (a type of cake made of dates, ghee, cheese or flour).'

He said, 'I had made an intention of fasting already.' He then ate some from it.

Commentary

Two mas'alahs are derived from this hadith. One is that the intention of a nafl fast could be made any time before half of the day has passed, on condition that nothing that nullifies the fast had been committed. Sayyidina Rasoolullah sallallahu alaihe wasallam made the intention (of fasting) after enquiring from Syyidatina Aishah radiyallahu anha. This is the Madh'hab of the Hanafis and Shafi'is. The Madh'hab of Imam Malik rahmatullahi alaihe is that intention of a nafl fast is necessary from night. In this mas'alah we gain support from the above hadith. But because it is against the Madh'hab of a reputed Imam, it is better if the intention of nafl fast is made during the night. If due to circumstances this could not be done, there is no harm if the intention is made a little before Zuhr on that day.

The second mas'alah is, if one has observed a nafl fast, one has the option of breaking it. This is the Madh'hab of Imam Shafi'i. According to the Hanafisit is impermissible to break a fast or salaah, because of the verse, 'Do not nullify your deeds.' (47:32) But since we find from this hadith the breaking of the fast, we may act on both in the following manner. Due to an important factor or necessity we may regard it as a concession from this hadith, normally it is impermissible to break the fast without a reason. It is also clear from the hadith that this was the reason of Sayyidina Rasoolullah sallallahu alaihe wasallam breaking the fast. Some Ulama have explained that this sentance, "I made an intention of fasting," was not a firm intention but just a thought that I shall fast today. According to this humble servant the first explanation is correct.

Mas'alah: According to the Hanafis, because of some necessity, if a nafl fast is broken, then it will be wajib to observe a recompensation. It has been narrated in a hadith from Sayyidatina Aishah radiyallahu anha wherein Sayyidina Rasoolullah sallallahu alaihe wasallam told her to observe a recompensation on another day.

(174) Hadith 32

Yusuf ibn Abdullah ibn Salaam says, “I once observed Rasoolullah sallallahu alaihe wasallam take a piece of bread and put a date on it and say, ‘This (date) is the curry for this (bread).’ He then ate it.”

Commentary

Because dates were not regarded as a curry, Sayyidina Rasoolullah sallallahu alaihe wasallam suggested that dates could be used in place of curry. The few days of one’s life could also be covered in this manner. One should spend one’s life in things that will benefit in the Hereafter and forever. It should be pondered upon, and all of one’s time should not be wasted in maintaining and nourishing the stomach. It is very foolish to do so, because the few days we are granted in this world will, in any way pass. Death brings an end to all difficulties. We should ponder on those things that even death cannot bring an end to.

(175) Hadith 33

Hazrat Anas radiyallahu anhu says, “Rasoolullah sallallahu alaihe wasallam liked to eat the remains (known as ‘powpra’ in Gujarati).”

Commentary

This is the sign of the complete humbleness of Sayyidina Rasoolullah sallallahu alaihe wasallam. He first fed others, then chose for himself what was left over. There are many instances in the ahaadith that inform us of this. Some Ulama state that the reason for this is because food at the bottom is less fatty and also digests quickly.

Chapter on Sayyidina Rasulullah Saliallahu 'Alayhi Wasallam performing wudu at the time of eating.

Here the time of eating is general, before or after. Technically, wudu is that which is a requirement for salaah and performed at the times of salaah. It is well known. In the'Arabic language only the washing of the hands and face is also called wudu. This is commonly known as the Lughawi (linguists-literal) Wudu. Two types of narrations are mentioned in this chapter. In some we find that wudu was performed, this is the Lughawi Wudu. In some narrations it is found that he did not perform wudu, this is the first type which is the common (shar'ee) wudu, or technical wudu.

(176) Hadith Number 1.

Ibn'Abbaas Radiyallahu'Anhu says: "Once when Rasulullah Sallailahu 'Alayhi Wasallam came out of the toilet, after relieving himself from the call of nature, food was served to him. They asked if water for wudu should be brought? He replied: 'I have been commanded to perform wudu when 1 perform salaah'".

Commentary

Technical wudu is only waajib for salaah. It is not necessary to perform wudu before eating or immediately after relieving one's self. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not perform wudu for it must not be thought that wudu is compulsory after visiting the toilet.

(177) Hadith Number 2.

Ibn 'Abbaas Radiyallahu 'Anhu relates: "Rasulullah Sallallahu 'Alayhi Wasallam once, after relieving himself in the toilet, came out, and was served food. The Sahaabah inquired: 'Will you not perform wudu?'. Rasulullah Saliallahu 'Alayhi Wasallam replied: 'Do I have to perform salaah, that wudu must be performed?'"

Commentary

It has been mentioned in the previous hadith, that it is not mustahab to perform wudu before eating. It is better to be in the state of wudu at all times. Physical cleanliness has an effect on spiritual cleanliness.

It is therefore recommended that wudhu be performed after visiting the toilet.

(178) Hadith Number 3.

Salmaan Faarisi Radiyallahu 'Anhu says: "I have read in-the Tauraah, that performing wudu (washing the hands) after eating increases blessings. I mentioned this to Rasulullah Sallailahu 'Alayhi Wasallam. Rasulullah Sallallahu 'Alayhi Wasallam said: 'Wudu before and after eating (washing the hands and mouth) increases blessings'

Commentary

It may be possible that only the time (after eating) is mentioned in the Tauraah. In this manner the other time (before eating) was added to the shari'ah of Muhammad Sallailahu 'Alayhi Wasallam. Many laws have been revealed that were not in the shari'ah of the previous ambiyaa. It is possible that both times are mentioned in the Tauraah, and since changes have been made to it, the law of washing the hands before eating, may have been removed from it. The 'ulama have stated that by 'Barakah (blessings) in washing the hands before eating', means increase in the food, and filling of the stomach. The'Barakah of washing the hands after eating', means that the benefits and intention of eating is fulfilled. i.e. It becomes part of the body, creates energy and stamina, assists in strengthening one to perform 'ibaadah, and to possess good manners.

Chapter on the words that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam uttered before and after eating

The du'aas that Sayyidina Rasulullah Sallallahu 'Alayhi Wasalialam recited before and after meals are mentioned in this chapter. Imaam Tirmidhi has mentioned seven ahaadith here.

(179) Hadith Number 1.

Abu Ayyub Ansaari Radiyallahu'Anhu reports: "We were once present in the assembly of Rasulullah Sallallahu 'Alayhi Wasallam. Food was brought to him. 1 did not observe any food that had so much barakah at the beginning and at the end of which there was no barakah left in the food. We therefore asked Rasulullah Sallallahu 'Alayhi Wasallam reason?. He replied: 'In the beginning we all recited 'Bismillah' before we began eating. Then someone in the end joined us, and did not recite "Bismillah'. The shayiaan ate with him'".

Commentary

According to the majority of the 'ulama, by the word 'Sh'aytaan eating the actual meaning is intended. It is not impossible for the shaytaan to eat and drink. In this hadith only Bismillah is mentioned, therefore the 'ulama say, if one only recites Bisrnillah before eating, it will suffice, but it is better and recornmended that the full 'Bismillahir Rahmanir Rahim' be recited. The 'ularna have also written that it is better to say the bismillah audily so that others who may have forgotten may also remember it.

(180) Hadith Number 2.

Aayeshah radiyallahu 'Anha says: "Rasulullah Sallallahli 'Alayi Wasallam said: 'When one eats and has forgotten to recite 'Bismillah', then when one remembers while eating, one should recite 'Bismillahi awwalahu wa aa-khirahu' ".

(181) Hadith Number 3.

Umar bin Abi Salamah Radiyallahu 'Anbu came to Rasululah Sallallahu 'Alayhi Wasallam while food had been served to him. Rasulullah Saliallahu 'Alayhi Wasallam said: "O my Son come near, recite Bismillah, and eat with your right hand from that portion which is in front of you".

Commentary

The 'ulama are unanimous that it is sunnah to recite 'Bismillah'. According to the majority it is sunnah to eat with the right hand, and some say it is waajib. The reason being Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam cursed a person who ate with his left hand, subsequently

that persons hand became paralysed. This exemplary incident is mentioned in the kitaabs of hadith,that a person was eating with the left hand. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam advised him to eat with the right hand. He replied: 'I cannot eat with the right hand'. Sayyidina Rasulullah Saliallahu 'Alayhi Wasallam said: 'You will not be able to eat with it in the future also'. After that, his right hand did not reach his mouth. In another narration it is related that Sayyidina RasulIullah Sallallahu 'Alayhi Wasallam once saw a woman eating with her left hand. 'Sayidina Rasulullah Sallallahu 'Alayhi Wasallam cursed her, the woman died in a plague. It is stated in Ibn Maajah that Sayyidina Rasulullah Sallailahu 'Alayhi Wasallam said: 'The shaytaan eats with the left hand, therefore do not eat with the left hand'. According to some 'ulama, because of this narration, it is waajib to eat with the right hand. The majority of the 'ulama say it is sunnaah. Nevertheless, due to these ahaadith strict importance should be paid to eating with the right hand. Nowadays people do not pay head to this, especially when drinking water (and tea). This disease has spread wildly. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has commanded, 'Eat with the right hand and drink with the right hand because the shaytaan eats and drinks with the left hand'. In the same manner according to some 'ulama it is waajib to eat from one's ownside (the food that is before one), but according to the majority it is sunnah.

(182) Hadith Number 4.

Abu Sa'eed Khudari Radiyallahu 'Anhu says: "After eating Rasulullah Sallallahu 'Alayhi Wasallam read this du'aa:

Alhamdulillaahil-ladhi at-amanaa wa-saqaa-naa wa-ja-a-lanaa muslimeen

Translation: Praise be to Allah who fed us, and gave us drink and made us muslims".

Commentary

It is evident that after eating we must thank Allah and as stated in the Qur-aan: '...if you give thanks to Me I will increase for you'.-Surah Ebrahim, 7.

This an opportunity for giving-thanks. The word 'made us Muslims' is included because together with worldly favours, Allah has granted us spiritual favours by making us Muslims. Or because in reality the offering of thanks for eating and drinking and also the praising and thanking of Allah is the result of Islaam. Therefore this too has been included.

(183) Hadith Number 5.

Abu Umaamah Radiyallahu-'Anhu says: "When the dastarkhaan (table cloth) was being removed in the presence of Rasulullah Sallailahu 'Alayhi Wasallam, Rasulullah Saliallahu 'Alayhi Wasallam recited this du'aa:

Alhamdulillaahi hamdan kathiran tayyiban mubaarakan fihi-ghayra mu-wadda-in wa-laa mus-taghnan 'anhu rabbuna

Translation: Praise be to Allah, abundant, excellent, blessed praise! Unceasing, never parting, indispensable (praise), Lord of us".

(184) Hadith Number 6.

Aayeshah Radiyallahu 'Anha relates that while Rasulullah Saliallahu aIayhi Wasallam and six of the Sahaabah were having meals, a badawi came. He ate all the food up in two bites. Rasulullah Sallallahu 'Alayhi Wasallam said: "If he had read 'Bismillah' it should have been sufficient for all"

Commentary

Because the badawi did not recite Bismillah, the shaytaan joined and finished everything. The barakah of the food vanished.

(185) Hadith Number 7.

Anas Radiyallahu 'Anhu relates from Rasulullah Sallallahu 'Alayhi Wasallam that, Allah Ta'aala is pleased with that servant who eats one morsel (bite) or drinks one sip and gives thanks to Him.

CHAPTER ON THE CUP OF RASOOLULLAH SALLALLAHU ALAIHE WASALLAM

By cup it is meant that from which water is drunk, as is stated in the narrations.

(186) Hadith 1

Thaabit radiyallahu anhu relates that Anas radiyallahu anhu showed us a large wooden cup, which was lined with metal, and said, “O’ Thaabit, this is the cup of Rasoolullah sallallahu alaihe wasallam.”

Commentary

It is said that this cup was sold from the estate of Sayyidina Nadr ibn Anas radiyallahu anhu for eight lakh Dirhams and Imaam Bukhari drank water from it in Basrah. Some say that, that was another cup.

(187) Hadith 2

Anas radiyallahu anhu says, “I gave Rasoolullah sallallahu alaihe wasallam to drink from this cup all those things which are drunk; Nabeedh, milk, etc.”

Commentary

Nabeedh is a drink made by soaking dates, raisins, etc. in water until these things (become soft and) give off its effect. It is a tonic and gives strength. Dates, etc. were soaked for Sayyidina Rasoolullah sallallahu alaihe wasallam at night and he drank it in the morning. It was also sometimes used the next day, provided it did not ferment and become intoxicating.

CHAPTER ON THE FRUITS EATEN BY SAYYIDIANA RASOOLULLAH SALLALLAHU ALAIHE WASALLAM

The fruits that were eaten by Sayyidina Rasoolullah sallallahu alaihe wasallam are mentioned here. Seven ahaadith are mentioned in this chapter.

(188) Hadith 1

Abdullah ibn Jaafar radiyallahu anhu says, "Rasoolullah sallallahu alaihe wasallam ate Qith'thaa (cucumbers) with dates."

Commentary

Cucumber has a cold effect and dates have a hot one. By combining the two it becomes mild. From this hadith we gather that it is recommended that the effect (hot or cold) of things eaten should be taken into consideration. Cucumber is insipid and tasteless, and dates are sweet which results in the cucumber also tasting sweet.

(189) Hadith 2

Aisha radiyallah anha reports that, "Rasoolullah sallallahu alaihe wasallam ate watermelon with fresh dates."

Commentary

In Tirmidhi and other narrations, in explaining this, Sayyidina Rasoolullah sallallahu alaihe wasallam also said, "The cold effect of one removes the heat of the other, and the heat of one removes the cold effect of the other."

(190) Hadith 3

Anas radiyallahu anhu says, "I saw Rasoolullah sallallahu alaihe wasallam eat together musk-melon and dates."

Commentary

Some ulama have translated this also as watermelon' instead of musk-melon, the reason being, as in the first narration, here also the cold effect is intended. But it is clear that musk-melon is meant here. The reason for eating dates is also that it gives the melon a sweeter taste. It is not necessary that one's benefit be gauged everywhere. It is possible that this is due to some other benefits. According to this humble servant the eating of watermelon with dates has its own benefit and that is to create evenness in the effect of both, so that it becomes mild. The eating of musk-melon with dates has its own benefit and that is that if the melon is insipid and tasteless, many a time, due to it being insipid sugar is mixed before it is eaten. Therefore it is not necessary to give the same reasons for both watermelon and musk-melon.

(191) Hadith 4

Aisha radiyallahu anha says, "Rasoolullah sallallahu alaihe wasallam ate watermelon with fresh dates."

(192) Hadith 5

Abu Hurairah radiyallahu anhu reports, "When the people saw (picked their) new fruit, they used to come and present it to Rasoolullah sallallahu alaihe wasallam. Rasoolullah sallallahu alaihe wasallam then recited this du'aa:-

اَللّٰهُمَّ بَارِكْ لَنَا فِى ثِمَارِنَا وَبَارِكْ لَنَا فِيْ مَدِيْنَتِنَا وَبَارِكْ لَنَا فِيْ
صَاعِنَا وَفِيْ مُدِّنَا ، اَللّٰهُمَّ اِنَّ اِبْرَاهِيْمَ عَبْدُكَ وَخَلِيْلُكَ وَنَبِيُّكَ
وَاِنِّيْ عَبْدُكَ وَنَبِيُّكَ وَاِنَّهُ دَعَاكَ لِمَكَّةَ وَاِنِّيْ اَدْعُوْكَ لِلْمَدِيْنَةِ بِمِثْلِ
مَا دَعَاكَ بِهٖ لِمَكَّةَ وَمِثْلِهٖ مَعَهٗ

Transliteration: Allahumma baarik lana fi thimaa-rina wa-baarik lanaa fi madinatinaa wa-baarik lanaa fi saa-'i-naa wa-fi muddinaa-Allahumma-inna Ebraahima 'ab-duka wa-kha-li-luka wa-nabiy-yuka wa-inna ab-duka wa-nabiy-yuka wa-in-nahu da'aa-ka li-makkata wa-inni ad'u-ka lil-madinati bi-mith-li maa da'aaka bihi li-makkata wa-mith-lahu ma'a-hu

Translation: O Allah! Bless us in our fruits. Bless us in our city. Bless us in our Saa', and bless us in our Mudd' (these are two measures used in Madinah to measure dates, etc.). O Allah verily Ibrahim alaihis salaam is Your servant, friend and Nabi (since it was an occasion for humbleness Sayyidina Rasoolullah sallallahu alaihe wasallam did not mention here his being the habib - beloved - of Alah.) And (whatever) he has supplicated to You for (colonising) Makkah. (Which is metioned in the aayah, "...so incline some hearts of men that they may yearn towards them, and provide Thou them with fruits in order that they may be thankful."- Surah Ibrahim, 37) I supplicate the same to You for Madinah.'

He then called a small child, to whom he gave that fruit."

(193) Hadith 6

Rubayyi bint Mu'awwidh ibn Afraa radiyallahu anha says, "My uncle Mu'aadh ibn Afraa sent me with a plate of fresh dates, which had small cucumbers on it, to Rasoolullah sallallahu alaihe wasallam. Rasoolullah sallallahu alaihe wasallam relished cucumbers. I took this to him. At that time some jewelery had been sent to Rasoolullah sallallahu alaihe wasallam from Bahrain. He took a handful from it and gave it to me."

Commentary

Besides the previously metioned benefits of cucumbers and dates, it makes the body plump too. Sayyiditina Aisha radiyallahu anha relates that, "After my marriage, when the time came for me to go and live with Rasoolulla sallallahu alaihe wasallam, my mother thought I be a bit plump and my build become better. She gave me cucumbers and dates to eat. As a result my body became nice and plump."

It is related in a weak hadith that Sayyiditina Aisha radiyallahu anha said that Sayyidina Rasoolullah sallallahu alaihe wasallam ate cucumber with salt. It is possible that he at times ate it with salt and at times with dates. Sometimes one prefers something that is sweet and at other times a thing that is salty.

(194) Hadith 7

Rubayyi bint Mu'awwidh ibn Afraa radiyallahu anha said, "I took a plate of fresh dates and small cucumbers to Rasoolullah sallallahu alaihe wasallam. He gave me a handful of jewelery, or a handful of gold."

Commentary

This is the same hadith mentioned above. Here it is mentioned briefly. The narrator doubts if it was jewelery or gold.

CHAPTER ON THE THINGS SAYYIDINA RASOOLULLAH SALLALLAHU ALAIHE WASALLAM DRANK

The author has mentioned two ahaadith in this chapter.

(195) Hadith 1

Aisha radiyallahu anha says, “The drink most liked by Rasoolullah sallallahu alaihe wasallam was that which was sweet and cold.”

Commentary

Apparently cold and sweet water is mentioned here. In the narration mentioned by Abu Dawood and others it is clearly stated, and there also may be a probability that sharbat of honey or nabeedh of dates are meant, as has been mentioned in the chapter on the cup of Sayyidina Rasoolullah sallallahu alaihe wasallam. Sayyidina Rasoolullah sallallahu alaihe wasallam did not pay much attention to food. Whatever was available was eaten, but sweet and cold water was given importance. Sweet water was brought for Sayyidina Rasoolullah sallallahu alaihe wasallam from a place called Suqya, which is a few kilometres from Madinah. Sayyidina Rasoolullah sallallahu alaihe wasallam also added the following du’aa in the words of Dawood alaihis salaam, that “O’ Allah grant me such love for You, which is more beloved to me than my life, wealth, wife, children, and cold water.”

(196) Hadith 2

Ibn Abbas radiyallahu anhu reports, “Khalid ibn Waleed and I both accompanied Rasoolullah sallallahu alaihe wasallam to the house of Maymunah. (Ummul Mu’mineen, Maymunah radiyallahu anha was the maternal aunt of both). She served milk in a vessel. Rasoolullah sallallahu alaihe wasallam drank from it. I was on his right and Khalid ibn Waleed on his left. Rasoolullah sallallahu alaihe wasallam said the right of drinking is now yours (as you are on the right). If you so wish you could give your right to Khalid. I replied that I would give no one preference from your left over. After that Rasoolullah sallallahu alaihe wasallam said, Whenever Allah feeds one something, this du’aa should be recited:

Allahumma baarik lanaa fihi wa-at’imanaa khayram minhu

(Translation: O’ Allah grant us barakah in it, and feed us something better than it.)

Whenever Allah gives someone milk to drink one should read:

Allahumma baarik lanaa fihi wa-zidnaa minhu

(Translation: O’ Allah grant us barakah in it and increase it for us.)

Sayyidinaa Ibn Abbas radiyallahu anhu says that after having something Rasoolullah sallallahu alaihe wasallam made du’aa for something better than it. And after drinking milk he taught to make du’aa for the increase of it, becuase Rasoolullah sallallahu alaihe wasallam said, There is nothing that serves both as food and water excepting milk.”

Commentary

Sayyidina Rasoolullah sallallahu alaihe wasallam chose to give the milk first to Sayyidina Ibn Abbas radiyallahu anhu because he was sitting on the right, and Sayyidina Khalid ibn Waleed

radiyallahu anhu on the left. As is mentioned in many ahaadith that the cup etc. should be passed from right to left, Sayyidina Rasoollullah sallallahu alaihe wasallam requested the giving of preference to Sayyidina Khalid ibn Waleed radiyllahu anhu, as he was elder. It was also intended to educate Sayyidina Ibn Abbas radiyallahu anhu that, though it was his right, it is better to give an elder preference. But the love Sayyidina Ibn Abbas radiyallahu anhu had for Sayyidina Rasoolullah sallallahu alaihe wasallam naturally made him not give up this right for the left over milk of Sayyidina Rasoolullah sallallahu alaihe wasallam.

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Commentary

Sayyidina Rasoolullah sallallahu alaihe wasallam chose to give the milk first to Sayyidina Ibn Abbas radiyallahu anhu because he was sitting on the right, and Sayyidina Khalid ibn Waleed radiyallahu anhu on the left. As is mentioned in many ahaadith that the cup etc. should be passed from right to left, Sayyidina Rasoollullah sallallahu alaihe wasallam requested the giving of preference to Sayyidina Khalid ibn Waleed radiyllahu anhu, as he was elder. It was also intended to educate Sayyidina Ibn Abbas radiyallahu anhu that, though it was his right, it is better to give an elder preference. But the love Sayyidina Ibn Abbas radiyallahu anhu had for Sayyidina Rasoolullah sallallahu alaihe wasallam naturally made him not give up this right for the left over milk of Sayyidina Rasoolullah sallallahu alaihe wasallam.

CHAPTER ON THOSE AHAADITH IN WHICH IS DESCRIBED THE MANNER SAYYIDINA RASOOLULLAH SALLALLAHU ALAIHE WASALLAM DRANK

The author has mentioned ten ahaadith in this chapter.

(197) Hadith 1

Ibn Abbas radiyallahu anhu says, "Rasoolullah sallallahu alaihe wasallam drank Zam-zam water while he was standing."

Commentary

Sayyidina Rasoolullah sallallahu alaihe wasallam has prohibited the drinking of water whilst standing. This shall be discussed in the commentary of the next hadith. For this reason some ulama have prohibited the drinking of Zam-zam also whilst standing. They say that he drank it whilst standing because of the huge crowds and the rush, or as a concession. The well-known view of the ulama is that Zam-zam is not included in this prohibition. It is better to stand and drink it.

(198) Hadith 2

Amr ibn Shu'aib radiyallahu anhu relates from his father, and he from his (Amr's) grandfather, that he said, "I had seen Rasoolullah sallallahu alaihe wasallam drinking water whilst standing and also whilst sitting."

Commentary

There are many narrations mentioned wherein Sayyidina Rasoolullah sallallahu alaihe wasallam prohibited the drinking of water whilst standing. A narration of Sayyidina Abu Hurairah radiyallahu anhu is mentioned in Sahih Muslim that Sayyidina Rasoolullah sallallahu alaihe wasallam said, "No person should stand and drink water, and if one forgetfully stood and drank it, it should be vomited out." Some ulama have summed both the deed and the prohibition in a few ways. Some ulama are of the opinion that the prohibition came later and repeals the previous law. Some ulama hold the opposite view that the narrations where he stood and drank water repeals the one that prohibits it. According to a well-known saying, the prohibition is not that of a Shar'ee or unlawful nature, but as an etiquette. It is also a blessing and kindness. Ibn Qayyim and others have mentioned the harm that standing and drinking causes. In short, Sayyidina Rasoolullah sallallahu alaihe wasallam standing and drinking shows it being permissible to do so, and that it is not haraam to stand and drink water. It is best not do so, as this is against the recommended practice and one will be committing a makrooh act by doing so.

(199) Hadith 3

Ibn Abbas radiyallahu anhu says, "I gave Rasoolullah sallallahu alaihe wasallam Zam-zam water to drink. He stood and drank it."

Commentary

This has been discussed in the first hadith of this chapter.

(200) Hadith 4

Nazzaal ibn Sabrah rahmatullahi alaihe says that while he was with Sayyidina Ali in the courtyard (of the Masjid at Kufah), water was brought in a clay pot to him. He took some water in his palms, washed his hands, gargled his mouth, put water in his nose (cleaned it), then made masah of his face, hands and head. Thereafter he stood and drank from it. Then said, "This is the

wudhu of a person who is in a state of wudhu. I had observed Rasoolullah sallallahu alaihe wasallam perform (wudhu) in this manner."

Commentary

This hadith is mentioned in brief. The full narration is mentioned in Mishkat from Bukhari. In this hadith it may be possible that in reality he only made masah of the face, hands, etc. And did not actually wash them. To call this wudhu will be metaphorical.

The feet are not mentioned here but presumedly he did masah of them also.

Another elucidation may be that in this hadith the washing of the limbs lightly has been metaphorically explained as masah. This explanation is supported by some narrations where, instead of masah, washing of the face and hands and also the washing of the feet is mentioned. In this case the renewal of wudhu is meant. This exposition is best according to this humble servant.

We also find from this hadith that it is permissible to stand and drink the left over water after wudhu. The permissibility of drinking this water and the water of Zam-zam while standing is mentioned in the kitaabs of fiqh (jurisprudence). Allaamah Shaami has mentioned the experience of some Ulama that it is a tested and proved antidote for diseases. Mulla Ali Qari has mentioned this act as meritorious in the commentary of the Shamaail.

(201) Hadith 5

Sayyidina Anas ibn Malik radiyallahu anhu relates that Rasoolullah sallallahu alaihe wasallam drank water in three breaths (i.e. in three gulps/sips) and used to say, "It is more pleasing and satisfying in this manner."

Commentary

It has been prohibited to drink water in one gulp. The Ulama have written many harmful effects in drinking water in one breath. It especially weakens the muscles and nerves. It is also detrimental for the liver and stomach.

(202) Hadith 6

Sayyidina Ibn Abbas radiyallahu anhu says, "Whenever Rasoolullah sallallahu alaihe wasallam drank water, he drank it in two breaths."

Commentary

In this hadith drinking water in two breaths is intended which apparently seems correct. Sayyidina Ibn Abbas radiyallahu anhu has stated in a hadith of the Prophet sallallahu alaihe wasallam, "Do not drink water only in one breath, but drink it in two or three breaths." The minimum number of sips one can take is mentioned in this hadith. Sayyidina Rasoolullah sallallahu alaihe wasallam at times drank water in two sips to show that this was the minimum

amount of gulps one could take. Another explanation may be this that in the hadith it meant that two breaths should be taken whilst drinking water. If two breaths are taken whilst drinking water, then all the water will naturally be drunk in three gulps. By this explanation there remains no contradiction between this and the last hadith.

(203) Hadith 7

Sayyidatina Kabshah bint Thabit radiyallahu anha narrates, “Rasoolullah sallallahu alaihe wasallam visited my home. A leather water bag was hanging there, Rasoolullah sallallahu alaihe wasallam stood and drank water from the mouth of the water bag. I got up and cut out the mouth (portion) of the bag.”

Commentary

Imam Nawawi has mentioned two reasons from Imam Tirmizi for cutting the mouth portion of the water bag:

1. Tabarrukan (for barakah), because the mubaarak saliva of Sayyidina Rasoolullah sallallahu alaihe wasallam had come in contact with it and she wanted to keep it.

2. She did not want anybody else to drink from the same portion where Sayyidina Rasoolullah sallallahu alaihe wasallam had drank. The reason being respect and courtesy. It will be disrespectful if someone else drank from the same place. There are two things mentioned in this hadith. One is standing and drinking which has already been discussed in Hadith 4. The second is that it is reported in the Bukhari from Sayyidina Anas radiyallahu anhu that it has been prohibited to drink from the mouth of a water bag. Therefore we shall take this hadith to show the permissibility of doing so. It is related in a hadith that a person was drinking from a water bag and a snake came out from it. On hearing this Sayyidina Rasoolullah sallallahu alaihe wasallam forbade the drinking of water direct from a water bag.

According to this hadith, the drinking of water in this manner apparently seems to have taken place in the early period. A special note should be made here. One of the reasons of prohibiting the drinking of water in this manner is that every person’s mouth is not such that if it touches a water bag etc. it will not leave a smell. Certainly there are mouths whose saliva is a cure of diseases, and which is more tastier than everything in the world and creates more happiness than everything else. Therefore the drinking of Sayyidina Rasoolullah sallallahu alaihe wasallam from a water bag cannot be compared with others.

(204) Hadith 8

Sayyidina Thumaamah ibn Abdullah radiyallahu anhu says, “Sayyidina Anas ibn Malik drank water in three breaths, and claimed that Rasoolullah sallallahu alaihe wasallam also drank water in the same manner.”

(205) Hadith 9

Sayyidina Anas radiyallahu anhu reports, “Rasoolullah sallallahu alaihe wasallam went to my mother, Umme Sulaim’s house. A leather water bag was hanging there. Rasoolullah sallallahu alaihe wasallam stood and drank water from it. Umme Sulaim radiyallahu anha stood up and cut off that portion of the bag.”

Commentary

The same type of incident of Sayyidatina Kabshah radiyallahu anha has been related in another hadith. It is however difficult to sit and drink from a water bag which is hanging. These are things that are done in times of necessity. A few ahaadith reported on the incident of Sayyidatina Umme Sulaim radiyallahu anha that she said, while cutting off the mouth piece of the water bag from which Sayyidina Rasoolullah sallallahu alaihe wasallam had drank, “No one shall put their mouth on it and drink from it again.” We understand from this that she did it out of love and respect for Sayyidina Rasoolullah sallallahu alaihe wasallam.

(206) Hadith Number 10

Sayyidina Sa’d ibn Abi Waqqaas radiyallahu anhu says, “Rasoolullah sallallahu alaihe wasallam drank water while standing.”

Commentary

This was not a habit, he did it now and then due to some reason. This has been discussed already.

CHAPTER ON SAYYIDINA RASOOLALLAH SALLALLAHU ALAIHE WASALLAM USING ITR.

A sweet fragrance naturally emitted from the mubaarak body of Sayyidina Rasoolullah sallallahu alaihe wasallam, as though he did not use itr. In a narration Sayyidina Anas radiyallahu anhu says: ‘I did not smell anything more fragrant than the smell of Rasoolullah sallallahu alaihe wasallam. The fragrance was better than Amber and Musk.

Various other narrations testify to this. Many narrations are mentioned in the books of hadith, where it is stated that the perspiration of Sayyidina Rasoolullah sallallahu alaihe wasallam was used instead of itr.

A narration from Sayyiditina Umme Sulaym radiyallahu anha is related in the Sahih Muslim and other kitaabs, that once while Sayyidina Rasoolullah sallallahu alaihe wasallam was sleeping, sweat began to emit from his mubaarak body. She began collecting it in a small bottle. The mubaarak eyes of Sayyidina Rasoolullah sallallahu alaihe wasallam opened. He asked her what she was doing. She replied: “When we use this in our itr, it has the most fragrance”.

Once Sayyidina Rasoolullah sallallahu alaihe wasallam blew (made damm) on his palm and wiped it over the back and stomach of Sayyidina Uqbah radiyallahu anhu. It became so fragrant, and as he had four wives, every one of them put on so much itr, to equal that fragrance, but it could not overcome the fragrance Uqbah radiyallahu anhu had.

What should I do with the sweet smell of flowers O Nasim (fragrant breeze).

The clothing is also hopeful of attaining a sweet smell.

Sayyidina Abu Ya'laa radiyallahu anhu and others relate that in whichever alley Sayyidina Rasoolullah sallallahu alaihe wasallam passed, others who passed later knew immediately that Sayyidina Rasoolullah sallallahu alaihe wasallam had just passed there. Many other narrations are reported on this subject. Besides this Sayyidina Rasoolullah sallallahu alaihe wasallam usually used itr. The author has written six ahaadith in this chapter.

(207) Hadith 1

Anas radiyallahu anhu says: "Rasoolullah sallallahu alaihe wasallam had a 'Sukkah'. He used a fragrance from it".

Commentary

The ulama give two meanings to the word 'Sukkah'. Some say it is an itr box, in which itr is kept. In this case it will mean he used the fragrance from an itr box. My ustaadh rahmatullahi alaihe gave the above meaning.

Some ulama say it is a mixture of various fragrances. The author of Qaamus and others prefer this meaning, and have also written the full recipe of how it is made.

(208) Hadith 2

Thumaamah bin Abdullah radiyallahu anhu reports, "Anas bin Maalik did not refuse itr, and used to say that Rasoolullah sallallahu alaihe wasallam never refused (the acceptance of) itr".

(209) Hadith 3

Ibn Umar radiyallahu anhu says, "Rasoolullah sallallahu alaihe wasallam said, 'Three things should not be refused: pillow; fragrance (itr-oil); and milk."

Commentary

These things are mentioned because it is not a burden upon the one who gives these presents and by refusing, one may at times offend the giver. All these things are included in those which are simple and does not burden the one that presents it. By pillow, some ulama say it means presenting a pillow, as it does not burden a person. Some ulama say that it is just for one's use while sitting, lying, sleeping, leaning, etc.

(210) Hadith 4

Abu Hurayrah radiyallahu anhu narrates: “Rasoolullah sallallahu alaihe wasallam said, “The itr of a male is the fragrance of which spreads and has less colour in it (i.e. rose, kewrah etc.), and the itr of a female is that, which has more colour and less fragrance (hina, mendhi, za’faraan etc.)”.

Commentary

Males should use a fragrance that is masculine, as colour does not suit them. Women should use a feminine fragrance, which does not give off a strong fragrance, it must be such that its fragrance does not reach strangers.

(211) Hadith 5

Abu Uthman An-Nahdi (At-Taabi’ee) radiyallahu anhu relates that Rasoolullah sallallahu alaihe wasallam said: “If one is given rayhaan, he should not refuse it, because it originates from Jannah.”

Commentary

From this, is it only the rayhaan itself that is meant or other fragrant substances also included? The linguists give both meanings, and both may be intended here. Allah Ta’aala made an imitation of the fragrance of Jannah in this world, because this may be an incentive for the people towards Jannah, and also increase their desire and zeal for it. People are naturally attracted to something fragrant. What comparison can there be made with the original fragrance of Jannah. It shall have such a strong fragrance, that the distance of five hundred years will have to be covered to reach its source.

(212) Hadith Number 6

Jarir bin Abdullah Bajali radiyallahu anhu reports, I was presented to Umar (for an inspection). “Jarir threw off his top shawl and walked in his lungi only (so that he could be inspected). Umar told him to take his top sheet (put it on) and address the people saying: “I did not see anyone more handsome than Jarir besides what we have heard of Yusuf As-Siddiqe alaihis salaam.”

Commentary

What we heard of Yusuf As-Siddiqe alaihis salaam shows that he must have been more handsome and beautiful than Sayyidina Jarir radiyallahu anhu. Otherwise it seems there was none more handsome than him (Sayyidina Jarir alaihis salaam). Sayyidina Umar radiyallahu anhu was making a detailed inspection of the army at the time of jihaad. Every soldier was inspected and Sayyidina Jarir radiyallahu anhu was among them. There are a few difficulties in this narration. But shall be omitted to keep the subject short. One of these difficulties is, that the beauty and handsomeness of Sayyidina Yusuf alaihis salaam is exempted here. We can openly say that the handsomeness of Sayyidina Rasoolullah sallallahu alaihe wasallam was more than

that of Sayyidina Yusuf alaihis salaam. By not mentioning this, the handsomeness of Sayyidina Rasoolullah sallallahu alaihe wasallam is obviously exempted. Shah Waliyullah Dehlawi has mentioned that the handsomeness of Sayyidina Rasoolullah sallallahu alaihe wasallam was hidden. The other question is, what relevance has this narration with this chapter? An answer to this is that fragrance is a part of beauty. The more handsome the person, the more fragrance will be emitted from that person's clothing and body. It is an accepted fact that Sayyidina Rasoolullah sallallahu alaihe wasallam was the handsomest among the creation, and it is an accepted fact that he was the most glittering among the moons, therefore a sweet fragrance emitting from him is natural.

CHAPTER ON THE SPEECH OF SAYYIDINA RASOOLULLAH SALLALLAHU ALAIHE WASALLAM

Three ahaadith are compiled in this chapter.

(213) Hadith 1

Aisha radiyallahu anha relates that the speech of Rasoolullah sallallahu alaihe wasallam was not quick and continuous as that of yours. He spoke clearly, word for word. A person sitting in his company remembered what he said.

Commentary

The speech of Sayyidina Rasoolullah sallallahu alaihe wasallam was not of an abridged nature or was it fast, that nothing could be understood. He spoke calmly and clearly, word for word. A person sitting by him remembered what he said.

(214) Hadith 2

Anas ibn Maalik radiyallahu anhu says, "Rasoolullah sallallahu alaihe wasallam (sometimes) repeated a word (as was necessary) thrice, so that his listeners understood well what he was saying".

Commentary

If what he was explaining was difficult or it was something that had to be given a thought, or if there were many people, he faced all three sides and repeated it to every side, so that those present understood well what he was said. Repeating a thing thrice was maximum. If saying a thing twice only sufficed, he only said it twice.

(215) Hadith Number 3

Imaam Hasan radiyallahu anhu says, “I asked my (maternal) uncle Hind ibn Abi Haalah, who always described the noble features of Rasoolullah sallallahu alaihe wasallam to describe to me the manner in which Rasoolullah sallallahu alaihe wasallam spoke. He replied that Rasoolullah sallallahu alaihe wasallam was always worried (about the hereafter). And always busy thinking (about the attributes of Allah and the betterment of the Ummah). Because of these things he was never free from thought and never rested (or because of worldly affairs he did not gain rest, but gained rest and contentment from religious well being. It is mentioned in the hadith that the coolness of my eyes is in salaah). He always spoke clearly from beginning to end. (He did not speak in a manner where only half sentences are spoken and the other half remained in the mind of the speaker, as is prevalent among snobbish high-minded and proud people). He spoke concisely, where the words are less and meaning more. (Mulla Ali Qaari has collected forty such ahaadith in his commentary which are very short. Those who wish may refer to it and memorise it). Every word was clearer than the previous one. There was no nonsensical talk, nor was there half-talks’ where the meaning was not complete and could not be grasped. He was not short-tempered, nor did he disgrace anyone. He always greatly appreciated the blessings of Allah even though it might be very minute, he did not criticize it.

He did not criticize food, nor over-praised it (The reason for not criticizing food is clear, that it is a blessing from Allah. The reason for not praising it is because it might be felt that one is gluttonous. Nevertheless, he praised food if it was to make someone happy, and sometimes praised some special things). He was never angered for anything materialistic. (The reason being that he did not pay much attention, and did not care much about materialistic things).

If someone exceeded the limits in religious matters or against the truth, he became so angry that no one could endure it, nor could anybody stop it till he avenged it. If for some reason he made a gesture or pointed at something, he did it with a full hand. (The ulama say the reason being that it is against humbleness to point with one finger only. Some ulama say it was his noble habit to signal oneness of Allah with one finger, therefore he did not signal anyone in that manner). When he was surprised by something he turned his hands, and when he spoke sometimes while talking, he moved his hands, he sometimes hit the palm of his right hand with the inside part of his left thumb. When he became angry with someone, he turned his face away from that person, and did not pay attention to that person or he forgave that person. When he was happy due to humility it seemed as if he had closed his eyes. The laugh of Rasoolullah sallallahu alaihe wasallam was mostly a smile, at that moment his mubarak front teeth glittered like white shining hailstone.

Commentary

This hadith is the remaining portion of the seventh hadith mentioned in the first chapter. Every sentence of it should be read carefully and one should try to emulate them as much as possible. Every action of Sayyidina Rasoolullah sallallahu alaihe wasallam is complete in humbleness and etiquette. Sayyidina Hind ibn Abi Haalah radiyallahu anhu is a step brother of Sayyiditina Faatimah radiyallahu anha.

CHAPTER ON THE LAUGHING OF SAYYIDINA RASOOLULLLAH SALLALLAHU ALAIHE WASALLAM

Nine ahadith are mentioned in this chapter.

(216) Hadith 1

Jaabir ibn Samurah radiyallahu anhu says, “The calf of the leg of Rasoolullah sallallahu alaihe wasallam was slightly thin. His laugh was only that of a smile. Whenever I visited Rasoolullah sallallahu alaihe wasallam, I thought he used kuhl on his eyes. Whereas he had not at that time used kuhl.”

Commentary

Verily the eyes of Sayyidina Rasoolullah sallallahu alaihe wasallam was like that which had kuhl on it.

(217) Hadith 2

Abdullah ibn Haarith radiyallahu anhu reports, “I did not see anyone who smiled more than Rasoolullah sallallahu alaihe wasallam.”

Commentary

A question arises from this hadith, that in that last hadith of the previous chapter, it is stated that Sayyidina Rasoolullah sallallahu alaihe wasallam always remained in deep thought and sorrow. This seems to contradict that hadith. Two explanations are given to the hadith. The first is that the meaning of the hadith is that Sayyidina Rasoolullah sallallahu alaihe wasallam smiled more than he laughed. No other person was seen, whose smile was more than his laugh. In a further hadith which is reported from that same Sahaabi, this has been clearly elucidated. The second explanation is that Sayyidina Rasoolullah sallallahu alaihe wasallam besides being naturally worried, smiled and appeared cheerful so that the Sahaabah radiyallahu anhum might feel at ease and comfortable. This is the pinnacle of humbleness and good character. In the fifth and sixth hadith of this chapter, Sayyidina Jarir radiyallahu anhu says that whenever Sayyidina Rasoolullah sallallahu alaihe wasallam saw me, he met me with a cheerful smile. There now remains no contradiction with the first hadith. Many times it so happens that a person is sad and worried, but to keep others happy, or for some other reason one has the opportunity to meet them cheerfully. Those who have in their hearts a mark of love, experience this many times.

(218) Hadith 3

Abdullah ibn Haarith radiyallahu anhu relates, “The laugh of Sayyidina Rasoolullah sallallahu alaihe wasallam was but a smile.”

Commentary

That means he smiled more often. There were fewer occasions where he laughed.

(219) Hadith 4

Abu Dhar radiyallahu anhu says, “Rasoolullah sallallahu alaihe wasallam said, “I know that person well who will enter Jannah first and also that person who will be the last one to be taken out of Jahannam. On the Day of Qiyaamah a person will be brought forward to the court of Almighty Allah. It shall be commanded that all the minor sins of that person be put forward to him and the major sisn be concealed. When the minor sins are disclosed to that person, he will accept that he had committed them, as there will be no room for refuting them. (He will begin to tremble and say in his heart that these are only the minor sins, what will happen when the major sins are exposed.) During this happening it shall be commanded that for every sin of that person he be given the ajr (thawaab-reward) of a good deed. Upon hearing this person himself will say I still have many sins left to account for, that are not seen here.”

Abu Dhar radiyallahu anhu says, “Rasoolullah sallallahu alaihe wasallam while narrating the words of that person began laughing until his mubarak teeth began to show.” (The reason being that the person himself disclosed the very sins he was frightened of.)

Commentary

This person whose case is being narrated in detail is the same person of whom it was first described in brief that he will be the last one to enter Jannah, or it may be another person. The person who will enter Jannah last is the one whose incident is mentioned in the seventh hadith of this chapter.

(220-221) Hadith 5 & 6

Jabir ibn Abdullah radiyallahu anhu says, “After I accepted Islam, Rasoolullah sallallahu alaihe wasallam never prohibited me from attending his assemblies. Whenever he saw me he laughed.”

In the second narration it is stated that he smiled.

Commentary

The second narration is mentioned because it may be known that by laughing as mentioned in the first hadith, it is meant that Sayyidina Rasoolullah sallallahu alaihe wasallam smiled. This smile is to show happiness, as to meet one cheerfully makes one feel at ease. I have observed that my elders at times met visitors with such happiness and cheerfulness that the visitor may feel that happiness is being felt by our coming.

(222) Hadith 7

Abdullah ibn Mas’ood radiyallahu anhu said, “I know the person who will come out last from the fire. He will be such a man who will crawl out (due to the severity of the punishment of Jahannam he will not be able to walk). He will then be ordered to enter Jannah. He will go there

and find that all the places therein are occupied. He will return and say, ‘O Allah the people have taken all the places.’ It will be said to him. ‘Do you remember the places in the world?’ (That when a place gets filled, there remains no place for a newcomer. And a person that arrives first occupies as much as one pleases, there remains no place for the ones that arrive later. The elders have translated it in this manner. According to this humble servant, if the meaning of it is taken as follows, it seeems more appropriate, that do you remember the vastness and plentiness of the world and how big the world was. He is being reminded, because an announcement is going to be made that a place that is ten times greater than the world shall be given to him. After imagining the vastness of the world once, it may be assesed how great this gift is?). He will reply, ‘O my creator, I remember well.’ It will be commanded to him. ‘Make your wish in whichever way your heart desires.’ He will put forward his desires. It shall be commanded. All your desires are fulfilled and in addition ten times the size of the world is granted to you. He will reply, ‘Are you jesting with me O my Allah, and You are the King of the Kings? (There is no place in Jannah and You are granting me a place ten times greater than the world).” Sayyidina Ibn Mas’ood radiyallahu anhu said, “I saw Rasoolullah sallallahu alaihe wasallam laugh till his mubarak teeth showed, when he related this portion of the man’s reply.”

Commentary

The laughing of Sayyidina Rasoolullah sallallahu alaihe wasallam was due to his happiness on granting His Mercies and Bounties on a person who is the last to be taken out of Jahannam. From this it is clear that the person was the most sinful (Muslim). Yet he was so greatly rewarded in this manner. What about the general Muslims, and especially the pious, what great Mercies and Bounties shall be showered on them? The more bounties the Ummah will receive, the more it becomes a reason for Sayyidina Rasoolullah sallallahu alaihe wasallam to become happy. It is possible that Sayyidina Rasoolullah sallallahu alaihe wasallam laughed, because that person, who after experiencing the great hardships and punishment, came out of Jahannam. Yet he had the audacity to express his desires and also say that Allah was joking.

(223) Hadith 8

Ali ibn Rabiah radiyallahu anhu says, “I was present when a conveyance (A horse or something) was brought to Hazrat Ali radiyallahu anhu (in the period of his khilafah). He recited Bismillah and put his leg in the stirrup. After he had mounted he said Alhamdulillah and recited this dua:

Translation: Glorified be He Who hath sudued those unto us, and we were not capable (Of subduing them); And lo! Unto our Lord we are returning. (Surah Zukhruf 13-14)

(The ulama say that a conveyance could be a means of death. Therefore subjugation of a conveyance with gratitude towards Allah for His Mercy, and death are mentioned together. After all a person has to return to Allah after death). Ali radiyallahu anhu then said Alhamdulillah three times, Allahu Akbar three times, then recited:

Translation: Glorified be Thou! Behold, I have wronged myself. So forgive thou me. Indeed, non forgiveth sins but Thou.

Then (Sayyidina Ali radiyallahu anhu) laughed (smiled). I said to him, ‘What is the reason for laughing, O Ameerul Mumineen?’ He replied, ‘Rasoolullah sallallahu alaihe wasallam also recited these duas in this manner and thereafter laughed (smiled). I also inquired from Rasoolullah sallallahu alaihe wasallam the reason for laughing (smiling) as you have asked me. Rasoolullah sallallahu alaihe wasallam said, ‘Allah Ta’ala becomes happy when His servants say, ‘No one can forgive me save You.’ My servant knows that no one forgives sins besides Me.”

(224) Hadith Number 9

Aamir bin Sa’d radiyallahu anhu says, “My father Sa’d said, ‘Rasoolullah sallallahu alaihe wasallam laughed on the day of the Battle of Khandaq till his teeth showed.’ Aamir radiyallahu anhu says, ‘I asked why did he laugh?’ he replied, ‘A Kaafir had a shield, and Sa’d was a great archer. The kaafir protected himself by swaying the shield from side to side covering his forehead. (Sayyidina Sa’d radiyallahu anhu was a famous marksman, but the kaafir did not let the arrows get him). Sa’d radiyallahu anhu took an arrow (and kept it ready in the bow). When the non believer removed the shield from his head, he quickly aimed at the kaafir and did not miss the target, i.e. the (enemy’s) forehead. The enemy immediately fell down, his legs rising into the air. On that Rasoolullah sallallahu alaihe wasallam laughed till his mabaraak teeth showed.’ I asked, ‘Why did Rasoolullah sallallahu alaihe wasallam laugh?’ He replied, ‘Because of what Sa’ad had done to the man.’

Commentary

It may be doubted that Sayyidina Rasoolullah sallallahu alaihe wasallam laughed because the man’s feet were raised in the air, hence the satr (private parts) was exposed. Therefore the reason for laughing had to be asked. Sayyidina Sa’d radiyallahu anhu replied, “No, but because I, although a good marksman, the non believer protected himself. He was clever to move his shield from side to side. But Sa’d thought of a plan, and aimed at him in such a way that he did not have a chance to protect himself and fell down.”

CHAPTER ON THE DESCRIPTION OF THE JOKING OF SAYYIDINA RASOOLULLAH SALLALLAHU ALAIHE WASALLAM

It has been proven that Sayyidina Rasoolullah sallallahu alaihe wasallam joked. It has also been prohibited to joke. In Tirmizi a narration of Sayyidina Ibn Abbas radiyallahu anhu is reported wherein it has been prohibited to joke. Imaam Nawawi has compared the two in this manner and said that excessive joking which will result in the heart becoming hard, will keep one away from the remembrance of Allah, may become a means of troubling a Muslim or that which may lessen the dignity and degrade one. All these are included in the prohibition. If it (joking) is void of this

and is done solely to appease or make someone happy, then it will be mustahab. Sayyidina Abdullah ibn Haarith radiyallahu anhu says, “I have not seen anyone who makes a person more cheerful than Rasoolullah sallallahu alaihe wasallam.” The reason being that the cheerful nature of Sayyidina Rasoolullah sallallahu alaihe wasallam was more of a source of happiness than sadness.

There was also a special necessity for Sayyidina Rasoolullah sallallahu alaihe wasallam to joke. That is due to the personal dignity and greatness of Sayyidina Rasoolullah sallallahu alaihe wasallam which was of such high calibre, that even at a distance of a months journey his awe was felt. For this reason, if Sayyidina Rasoolullah sallallahu alaihe wasallam did not smile and joke, it would have been impossible due to the awe, for people to come near him and the doors of reaping benefit would have been closed. It would have become a habit until the day of Qiyaamah of those who strive to follow and emulate every deed and habit of Sayyidina Rasoolullah sallallahu alaihe wasallam purposely not to smile and joke. It would also have become difficult for those close to a Sheikh (spiritual teacher), to come close and benefit from him. May Allah shower countless Durood and blessings on the pure soul who opened the doors of easiness for the Ummah. Someone told Sayyidina Sufyan ibn Uyaynah radiyallahu anhu, who was a great Muhaddith, “Joking is also a calamity.”

He replied, “It is a sunnah, and only for those who know its bounds and also know how to joke in the proper manner.”

(225) Hadith 1

Anas ibn Maalik radiyallahu anhu relates, “Rasoolullah sallallahu alaihe wasallam once told him jokingly, Ya dhal udhu-nayn (O’ two eared one).”

Commentary

Every person has two ears. It must have been for a special reason that he was called ‘Ya dhal udhu-nayn’. For example, he might have had large ears or a sharp hearing, that he could hear from a distance. The latter explanation seems more correct.

(226) Hadith 2

Anas radiyallahu anhu says, “Rasoolullah sallallahu alaihe wasallam used to associate with us and joke. I had a younger brother. Rasoolullah sallallahu alaihe wasallam said to him, ‘Aba Umayr, what happened to the Nughayr?”

Commentary

Nughayr is a type of bird. The ulama have translated it as a white tailed, red Pigeon. The author of Hayatul Haywaan says that it is a Nightingale. Imaam Tirmizi says that the gist of this hadith is that Sayyidinah Rasoolullah sallallahu alaihe wasallam addressed this child by his kuniyyat (patronymic name). He had adopted an animal (bird) as a pet. The animal died and as a result, the child became grieved. In order to cheer him Sayyidina Rasoolullah sallallahu alaihe wasallam

asked him, “What happened to the Nughayr?” Although Sayyidina Rasoolullah sallallahu alaihe wasallam knew that the animal had died. This hadith supports the madh’hab of the Hanafis in a masalah. According to the Shafi’ees, the same rule of hunting applies to the Haram of Madinah as that of Makkah. According to the Hanafis, there is a difference between the two. It is not prohibited to hunt in the Haram of Makkah, whereas it is jaa’iz (permissible) in the Haram of Madinah. Sayyidina Rasoolullah sallallahu alaihe wasallam not prohihibiting this, is a proof from among many other proofs, the details of which are mentioned in the books of fiqh and hadith. There is a difference of opinion whether Sayyidina Abu Umayr radiyallahu anhu was known by this kuniyyat (patronymic name) previously or did Sayyidina Rasoolullah sallallahu alaihe wasallam address him first by this kuniyyat? Some ulama have extracted more than a hundred masaa-il and benifits from this hadith. May that soul be sacrificed that from a sentence of a joke, hundreds of masaa’il are solved. And may the Almighty Allah fill the graves of the great ulama with nur (light) who have given such great service to each and every hadith of Sayyidina Rasoolullaah sallallahu alaihe wasallam and extracted so many massa’il, kept it safe and spread it. A question arises here that it is also mentioned that the animal was kept in a cage and the child played with it. This is cruelty to an animal, which is prohibited in the hadith. An answer to this is, to cage an animal and to play with it to keep oneself happy, is not cruelty. To harm and to be cruel to an animal is a different thing. For this reason the ulama have written that it is only permissable for that person to keep an animal who will not mis-handle or be cruel to an animal, but care for it properly. It is not permissible for a hard-hearted child or one who does not understand animals to keep them.

(227) Hadith 3

Abu Hurairah radiyallahu anhu reports, “The Sahaabah asked, ‘O’ Messenger of Allah, you joke with us?’

Rasoolullah sallallahu alaihe wasallam replied, ‘Yes, I do not say but the truth.”

Commentary

The reason that the Sahaabah radiyallahu anhum asked is because it had been prohibited to joke. Likewise, it is also against the dignity of great people to do so. Sayyidina Rasoolullah sallallahu alaihe wasallam informed that it has nothing to do with my cheerfulness. This has been discussed at the beginning of the chapter.

(228) Hadith 4

Anas ibn Malik radiyallahu anhu relates that a person requested Rasoolullah sallallahu alaihe wasallam that he be given a conveyence. Rasoolullah sallallahu alaihe wasallam replied, “The baby of a camel shall be given to you.”

The person said, “What shall I do with the baby of a camel O’ Messenger of Allah?” (I want one for a conveyence).

Rasoolullah sallallahu alaihe wasallam replied, “Every camel is the baby of a camel.”

Commentary

The person thought that he would be given a small camel which is unfit for riding. In this hadith besides joking, it also points to the fact that a person should carefully listen and understand what the other person is saying.

(229) Hadith 5

Anas ibn Malik radiyallahu anhu reports, “A resident of the wilderness whose name was Zaahir (ibn Hiraam Al-Ashja’ee), whenever he visited Rasooluallah sallallahu alaihe wasallam he brought with him presents of the wilderness, vegetables etc., and presented it to Rasoolullah sallallahu alaihe wasallam. When he intended to leave Madinah, Rasoolullah sallallahu alaihe wasallam used to present him with provisions of the city. Once Rasoolullah sallallahu alaihe wasallam said, ‘Zaahir is our wilderness, and we are his city.’ Rasoolullah sallallahu alaihe wasallam was attached to him. Zaahir radiyallahu anhu was not very handsome. Rasoolullah sallallahu alaihe wasallam once approached him while he was selling his merchandise. Rasoolullah sallallahu alaihe wasallam caught him in between the arms from the back in such a manner that he (Sayyidina Zaahir radiyallahu anhu) could not see him. Zaahir radiyallahu anhu said, ‘Who is this?, leave me.’ But when he saw with the corner of his eye that it was Rasoolullah sallallahu alaihe wasallam, he straightened his back and began pressing it to the chest of Rasoolullah sallallahu alaihe wasallam (For as long as he gained this opportunity it was better than a thousand gifts). Rasoolullah sallallahu alaihe wasallam then said, ‘Who will purchase this slave?’ Zaahir radiyallahu anhu replied, ‘O’ Rasool of Allah, if you shall sell me, you will be selling a defective thing, and will earn a very little sum.’ Rasoolullah sallallahu alaihe wasallam said, ‘No, you are not defective in the sight of Allah, but very valuable.”

Commentary

Sayyidina Rasoolullah sallallahu alaihe wasallam coming and embracing him from the back and covering the eyes of Sayyidina Zaahir radiyallahu anhu was being humorous to him. This saying that who shall purchase him was also in joking. Because Sayyidina Zaahir radiyallahu anhu was not a slave but a free man. Some of the commentators have written that this hadith is about joking, but in reality it is full of virtues and hidden benefits. When Sayyidina Rasoolullah sallallahu alaihe wasallam found him engrossed in selling his merchandise. Sayyidina Rasoolullah sallallahu alaihe wasallam feared that because he was too busy selling, it would keep him away from the remembrance of Allah. Therefore Sayyidina Rasoolullah sallallahu alaihe wasallam took hold of him from behind, and the embrace would be a means of returning him to the remembrance of Allah. As a reminder he said, ‘Is there anyone who will purchase this slave?’, it is because the person who is so engrossed in things other than the remembrance of Allah, is like a slave of his own desires. The embrace of Rasoolullah sallallahu alaihe wasallam totally awakened his faculties for the remembrance of Allah. This is why Sayyidina Rasoolullah sallallahu alaihe wasallam gave him the good news that his status in the eyes of Allah is not low but that of an elevated one.

(230) Hadith 6

Hasan Basri radiyallahu anhu says that an old woman came to Rasoolullah sallallahu alaihe wasallam and made a request, “O’ Messenger of Allah make Dua that Allah grants me entrance into Jannah.”

Rasoolullah sallallahu alaihe wasallam replied, “O’ Mother, an old woman cannot enter Jannah.” That woman started crying and began to leave. Rasoolullah sallallahu alaihe wasallam said, “Say to the woman that one will not enter in a state of old age, but Allah will make all the women of Jannah young virgins. Allah Ta’aala says, “Lo! We have created them a (new) creation and made them virgins, lovers, equal in age.” (Surah Waaqi’ah, 35-37).

THE DESCRIPTION OF THE SAYINGS OF SAYYIDINA RASOOLULLAH SALLALLAHU ALAIHE WASALLAM ON POETRY

It has been reported in ahaadith that Sayyidina Rasoolullah sallallahu alaihe wasallam heard and recited poetry. Those sayings are classed as poetry that have deliberately been rhymed and composed according to the laws of poetry. It is certain that Sayyidina Rasoolullah sallallahu alaihe wasallam was not a poet. This is clearly stated in the Qur’aan, in reply to the surprising accusations of the kuffaar (non-believers) that he was a magician, or a mad person, na’udhu billah. Regarding his being a poet the Qur’aan clearly states, *“And We have not taught him (Muhammad sallallahu alaihe wasallam) poetry, nor is it meet for him . . . .” (Surah Yaseen, 69)*

In a few instances where the sayings of Sayyidina Rasoolullah sallallahu alaihe wasallam are found to be rhymed, this was not said deliberately and hence could not be called poetry. According to this humble servant in reality it is a miracle of Sayyidina Rasoolullah sallallahu alaihe wasallam that he was not a poet. If a person’s sayings rhyme naturally, and further he deliberately tries to improve it. Then imagine how wonderful he can make it? But Allah Ta’ala has granted Sayyidina Rasoolullah sallallahu alaihe wasallam a much higher status, therefore his thought never wandered towards that. Many narrations have been reported on the praises and faults of poetry. In some it is stated that it is a good thing. In some it is prohibited and despised. A judgement between the two is also in a narration, that there is no good or bad in poetry itself. If the subject matter is good and beneficial, then poetry is a good thing. And if its effects are bad and detrimental and based on falsehood, then in the manner that the subject is prohibited or haraam or makruh, poetry will also be regarded as such. Even in the case where it is permissible, it is undesirable to indulge deeply in it. The author has mentioned nine ahaadith in this chapter.

(231) Hadith 1

Someone enquired from Aisha radiyallahu anha: “Did Rasoolullah sallallahu alaihe wasallam recite poetry?”

She replied, “He sometimes as an example recited the poetry of Abdullah ibn Rawahah (and sometimes of other poets). He sometimes recited this couplet of Tarfah:

‘Sometimes that person brings news to you whom you have not compensated.”

(That means if one wants to know anything about a place, one will have to pay a person for obtaining information. A person has to be given money etc., for the journey in order to obtain information. At times it may so happen that the news is received without having to spend anything. Someone comes and gives full news. Some of the ulama have written that this example given by Sayyidina Rasoolullah sallallahu alaihe wasallam, that without any remuneration, he has given (humanity) the news of Jannah, Jahannum, Qiyaamah, particulars and information regarding the Ambiyaa alaihis salaam, the signs of the future etc. Yet the kuffar (non-believers) do not appreciate this. In this hadith two poets are mentioned, Sayyidina Abdullah ibn Rawahah radiyallahu anhu a famous Sahaabi who accepted Islam before the Hijrah of Sayyidina Rasoolullah sallallahu alaihe wasallam in the Battle of Mu’ata. The second poet is Tarfah, a famous poet of Arabia. In the famous book of Arabic literature ‘Sab’ah Mu’allaqah’, the second Mu’allaqah has been written by him. He lived before the advent of Islam.)

(232) Hadith Number 2

Abu Hurayrah Radiyallahu anhu reports that Rasulullah sallallahu Alayhi Wasallam said: "The most truthful couplet recited by a poet is that of Labeed bin Rabi'ah: *'verirly be aware, besides the Almighty everything else is futile'.*

And Ummayyah bin Abis-Sault was about to accept Islaam".

Commentary

Sayyidina Labeed Radiyallahu Anhu was a a famous poet. After accepting Islaam, he stopped composing poetry. Heused to say Allah Ta'ala has given me something better than poetry, and the Quran is enough for me. He is among the famous Sahabah, and attained the age of one hundred and forty, or more. The other part of the couplet is every gift must at some times come to an end.'.

Umayyah bin abis-saut was a famous poet, who expressed the truth in his poetry. He believed in qiyaamah. However, the mercy of the Almighty was not with him, and he was unfortunate not to accept Islaam. Sayidina Rasulullah sallallahu alayhi wasallam said regarding him: "His poetry accepted Islaam but his heart did not". A little more detail is given of him in hadith number eight.

(233) Hadith Number 3.

Jundub bin Sufyaan Radiyallahu 'Anhu relates: "Once a stone hit the Mubaarak fingers of Rasulullah Sallallahu'Alayhi Wasallam and injured them, they became covered in blood. Rasulullah Sallallahu'Alayhi Wasallam thereupon recited this couplet: *'You are but a finger, no*

damage has overcome you, besides covering you in blood. This is not fruitless, for reward has been obtained in the path of Allah"'.

Commentary

A question may arise that how did Sayyidina Rasulullah Sallallahu Alayhi Wasallam recite these couplets? An answer has already been given. Here a specific answer may also be given that this is called 'Rijz'-verses read on a battlefield-and not that of poetry. Some people have said that the compiling of one or two verses of poetry does not make one a poet, therefore this cannot be against the Qur-aanic aayah: .'And we have not taught him (Muhammad Sallallahu 'Alayhi wasallam) poetry, nor is it meet for him. . .' Surah 'Ya Seen, 68. Some have said that the last word of Damayti and Laqayti has a saakin and not a kasrah. In this case it will not be regarded as rhyming correctly. According to this humble servant, if this, explanation is given, that this was not the words of Sayyidina Rasulullah Sallallahu Alayhi Wasallam but that of another poet, then no other explanation is necessary. Waqidi says it is the words of Walid bin Walid. Ibn Abid Dunya has written in his kitaab 'Muhasabatun Nafs' that these, were the words of Sayyidina Ibn Rawahah Radiyallahu 'Anhu. It is not impossible for two poets to compile the same verses, therefore it may be possible that both may have said them. There is a difference of opinion as to when this was said. The majority of the 'ulama say that it was at the time of the Battle Of Uhud. Some are of the opinion that it was said before the hijrah.

(234) Hadith 4

Baraa ibn Aazib radiyallahu anhu was once asked, “You all deserted Rasoolullah sallallahu alaihe wasallam and ran away in the Battle of Hunayn?” He replied, “No, Rasoolullah sallallahu alaihe wasallam did not turn away, except a few people in the army who were in a hurry (many of whom were from the tribe of Sulaym and a few newly converted youth of Makkah) turned away when the people of the tribe of Hawaazin began to shower arrows. Rasoolullah sallallahu alaihe wasallam (with whom there naturally were the great Sahaabah radiyallahu anhum) was riding a mule Abu Sufyan ibn Al-Haarith ibn Abdul Muttalib radiyallahu anhu was leading it by its reins. Sayyidina Rasoolullah sallallahu alaihe wasallam was reciting the following couplet:

“Verily, without doubt I am a Prophet. I am from the children (grandsons) of Abdul Muttalib”

Commentary

Sayyidina Rasulullah Sallallahu'Alayhi Wasallam mentioned his grand father ('Abdul Muttalib) instead of his father, because 'Abdul Muttalib had forecast to the kuffaar of Quraysh that they would be defeated. At this moment the forecast had been fulfilled. Some people say the reason of this is that the father of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed away before his birth, therefore he was commonly known as Ibn 'Abdul Muttalib. It is also said that because 'Abdul Muttalib was a famous leader, therefore Sayyidina Rasulullah Sallallahu, 'Alayhi Wasallam mentioned his grandfathers name. Haafiz Ibn Hajar, has written this reason, that it was well known among the kuffar (non-believers) that a person would be born among the children of 'Abdul Muttalib, who would guide the people, and would be the Seal of all the Prophets. That is why Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam mentioned this relationship and

reminded them of this well known fact The Ghazwah of Hunayn took place in the eigth year hijri. The tribes of 'Arabia were waiting for Makkah to be conquered before they accepted Islaam. If Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam conquered that city, he would overcome the non-believers and he would be obeyed without any fuss or question. If he could not conquer Makkah, he would not be able to overcome the non-believers. Finally when Makkah was conquered, the kuffaar of Hunayn and the outlying areas decided to test their fate. A few tribes made a pact and decided to go to war at Hunayn, a place about ten miles from Makkah in the direction of 'Arafah and Taa-if. A few experienced old people of these tribes advised their people that war should not be waged against the Muslims. The energetic young people did not heed their advice and said that, the Muslims had not yet fought experienced soldiers, hence they were conquering many places. They may want to attack us, therefore we should attack first. More than twenty thousand fighters were assembled to wage war. When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam received the news of their preparations, he assembled an army of ten to twelve thousand fighters, in which were included the Muhaajireen, Ansaars, and the newly converted Muslims of Makkah. A group from among the kuffaar of Makkah who had not yet accepted Islaam were also included. A few had joined the Muslims hoping they would receive booty and a few just to experience how a battle is fought.

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam left for Hunayn on the 9th of Shawwaal in the 8th year hijri. The Muslims had to pass a very narrow valley. The enemy had posted some contingents on the hills. When the Muslims passed there, they began showering arrows on them. This sudden attack shocked the Muslims and they began dispersing into different directions.

In the narration of lmaam Bukhaari RA., the Muslims began 'defeating the enemy at the beginning of the battle. The enemy scattered in all directions. The people began taking the booty. Sud- denly the enemy who were hiding in the mountains began attacking from all sides. The army then began dispersing in different directions in panic. Besides the great Sahaabah, Sayyidina Abubakr Radiyallahu 'Anhu, Sayyidina 'Umar Radiyallahu 'Anhu, Sayyidina 'Ali Radiyallahu 'Anhu, Sayyidina 'Abbaas Radiyallahu 'Anhu, and some other Sahaabah Radiyallahu 'Anhum, none remained near Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. In this tirm of difficulty, the islaam or faith of a few weak Muslims was at stake. Some began to shout, jeer and taunt. Some ran away and returned to Makkah and began relating the defeat of the Muslims to those people who had not accepted Islaam, or to those who had accepted Islaam hypocritically. At this moment the Haa-shimi blood of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam began to boil. He dismounted from his inule and began walking through this frightening scene and began saying: 'Annan Nabi laa kadhib', and began going towards the enemy. Sayyidina 'Abbaas Radiyallahu 'Anhu called the Muhaajireen, Ansaar, the companions of the tree (As-haabus Shajarah), by saying: 'Come here, where are you going?' As soon as they heard this call, this worried and distressed group returned with such love and enthusiasm, as a camel returns to its child. As soon as the Muslims returned a fierce battle ensued between the two sides. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam took a handful of soil and stones etc. and threw it in the direction of the enemy saying 'Shaa-hatil Wujuh' (The faces have become distorted/disfigured). The scene of fierce battle remained for a few moments. The Muslims who were distressed, now began defeating the enemy, who began running away from the battlefield in such a manner that they did not care to look back, leaving their possessions, wives and children etc. as booty for the

Muslims. This event is written briefly here. If one is interested, a detailed history book may be referred to.

It is very important that this factor be brought to notice. One should not create a doubt of perplexity after reading one or two hadith on an incident or subject. This is a sign of being lax in seeking facts. Complete details of an incident are many a time not fully covered in one or two hadith, nor is it the intention of the narrator to explain the complete incident. One should not draw one's own conclusion without fully obtaining all the details on the subject. Merely to express one's premature opinion is a sign of not knowing. In this same manner one should not come to an immature conclusion after reading a brief history on the Battle of Hunayn, or a few ahadith on this incident, and think that the whole group of the pious Sahaabah radiyallahu anhum, or all the soldiers from the force of about ten thousand ran away from the battlefield. Also besides a few Sahaabah radiyallahu anhum, no one remained with Sayyidina Rasoolullah sallallahu alaihe wasallam. This is contrary to the facts and against sound thinking. It would not have been difficult for the kuffar, who numbered more than twenty thousand to surround a few Muslims and kill them when some from their army had deserted. It is astonishing to hear from those who have experienced war, to make such derogatory statements, and become influenced and impressed by narrations where it is stated that Sayyidina Rasoolullah sallallahu alaihe wasallam was left alone. An army is divided into five regiments. Sayyidina Rasoolullah sallallahu alaihe wasallam positioned the army in their strategic positions. The front, right, left, middle (of which Sayyidina Rasoolullah sallallahu alaihe wasallam was the commander) and the back. All these regiments were in separate positions on the battlefield and each had its commander with its flag. The commander of the Muhajireen was Sayyidina Umar radiyallahu anhu, Sayyidina Ali radiyallahu anhu, Sayyidina Sa'd ibn abi Waqaas radiyallahu anhu, Sayyidina Usayd ibn Hudayr radiyallahu anhu, and Sayyidina Khabbab ibn Mundhir radiyallahu anhu, etc., were commanders of the other groups and were stationed at their strategic places. The front regiments consisted of the people of Banu Sulaym, whose commander was Sayyidina Khalid ibn Waleed radiyallahu anhu. This incident took place with this regiment. When they were passing through the valley, at the beginning the enemy began running away, as a result the Muslims thought they were victorious and began collecting the booty. Suddenly the enemy who were hiding in the mountains began showering arrows from all sides. It was natural in this case for the Muslim army to be taken by surprise and scatter in different directions. This also made the other regiments frightened and caused a momentary chaos. This does not mean that the whole army began to run away. A person by the name of Abdur Rahman who was not a Muslim at the time says, "When we attacked the Muslims at Hunayn, we began to push them back. They could not withstand our attacks and retreated even further. We carried on in this manner till we reached a person who was riding a white mule, and had a very handsome face. Many people were around him. He saw us and said, 'Shaa-hatil Wujuh, Irjiu'. After he said this we began to retreat and they overcame us." For this reason Sayyidina Baraa radiyallahu anhu says in the hadith mentioned previously in the Shamaail that Sayyidina Rasoolullah sallallahu alaihe wasallam did not turn back, but a few impatient people who could not withstand the arrows, began fleeing. It is also stated that when this happened, Sayyidina Rasoolullah sallallahu alaihe wasallam continued on a path on the right side. It should be pondered upon that at such a time when there is chaos, the people will not know where Sayyidina Rasoolullah sallallahu alaihe wasallam is, and it was not possible for them to know which direction Sayyidina Rasoolullah sallallahu alaihe wasallam had taken. At such a time a hundred people were left with Sayyidina Rasoolullah sallallahu

alaihe wasallam as mentioned in a narration. At another time eighty people were left with Sayyidina Rasoolullah sallallahu alaihe wasallam as stated in another narration. When he began to ride fast on the mule people gave way till only twelve men were left. After that only those four were left who were steering and holding the reins of the mule. When the mule could not move at the desired pace, Sayyidina Rasoolullah sallallahu alaihe wasallam dismounted and took a handful of pebbles and went forward. This is the same that is mentioned in a narration of Sahib Bukhari that Sayyidina Rasoolullah sallallahu alaihe wasallam was alone and no one was with him. With this, if one predetermines that in this battle the people ran away, and also decides that besides Sayyidina Rasoolullah sallallahu alaihe wasallam all the Sahaabah were defected, it is surely a sign that one does not know the full incident. Since there was chaos and verily many people were running away and a few people were happy about this (temporary) defeat as has been mentioned in detail in the events of this battle. One did not know where the other was, as it often happens at such times. For this reason Sayyidina Rasoolullah sallallahu alaihe wasallam asked Sayyidina Abbas radiyallahu anhu, who had a loud voice to call the Muhajireen, Ansar, the people of the (tree), separately, so that on hearing the call, all would return to Sayyidina Rasoolullah sallallahu alaihe wasallam. In the second attack, the battlefield was in the hands of the Muslims. Anyhow on this subject, that how many people were with Sayyidina Rasoolullah sallallahu alaihe wasallam at that time? There are many narrations and each one relates to a different activity. Even the narration of Bukhari, where it is metioned that no one was with Sayyidina Rasoolullah sallallahu alaihe wasallam is correct. When Sayyidina Rasoolullah sallallahu alaihe wasallam descended from his mule and went forward and threw at the enemy a handful of pebbles or sand, all remained behind whilst Sayyidina Rasoolullah sallallahu alaihe wasallam stepped forward alone. It is not mentioned in any narration that, those who were at any time near Sayyidina Rasoolullah sallallahu alaihe wasallam defected.

(235) Hadith 5

Anas radiyallahu anhu reports that Rasoolullah sallallahu alaihe wasallam went to Makkah for Umratul Qada. Abdullah ibne Rawahah radiyallahu anhu (throwing his sword over his shoulder and holding the reins of the camel of Sayyidina Rasoolullah sallallahu alaihe wasallam) was walking ahead of him reciting these couplets: 'O' non-believers clear his path (and leave today. Do not prohibit Sayyidina Rasoolullah sallallahu alaihe wasallam from entering Makkah as you had done last year) for today we shall smite you. We will take such action against you that we will separate the brain from its body. And will make a friend forget a friend.'

Umar radiyallahu anhu stopped him and said, "O' Ibne Rawahah, in the presence of Rasoolullah sallallahu alaihe wasallam and the Haram of Allah you are reciting poetry?"

Rasoolullah sallallahu alaihe wasallam said, "Leave him O' Umar, these couplets are more forceful than showering arrows onto them."

Commentary

In the sixth year after Hijri Sayyidina Rasoolullah sallallahu alaihe wasallam intended to perform the Umrah and went to Makkah, but the kuffar stopped him and his companions at Hudaybiyyah. Among the clauses of the agreement between the two parties, it was agreed that Sayyidina

Rasoolullah sallallahu alaihe wasallam would perform the Umrah in the following year. According to the agreement Sayyidina Rasoolullah sallallahu alaihe wasallam performed the Umrah in the month of Zul Qa'dah, in the seventh year after hijri. The Hanafis say, this umrah is the first one to be made qadhaa. The name of this umrah being 'Umratul Qadhaa' also supports the view of the Hanafis. The Shafi'ees and other Imaams hold a different view. This has been discussed in the first hadith. On this journey Sayyidina Rasoolullah sallallahu alaihe wasallam married Sayyiditina Maymunah radiyallahu anha, performed Umrah with dignity and according to the agreement left Makkah Mukarramah after three days and returned to Madinah Munawwarah.

Sayyidina Umar radiyallahu anhu taking into consideration the honour and respect for Sayyidina Rasoolullah sallallahu alaihe wasallam and the sanctity of the Haram, prohibited Sayyidina Ibn Rawahah radiyallahu anhu from reciting couplets of poetry. Due to it being a local and temporary measure, and also a means of Jihad of the tongue, Sayyidina Rasoolullah sallallahu alaihe wasallam did not prohibit it. It is related in a hadith that Sayyidina Ka'b radiyallahu anhu inquired from Sayyidina Rasoolullah sallallahu alaihe wasallam that Allah Ta'ala has despised poetry in the Qur'an. Sayyidina Rasoolullah sallallahu alaihe wasallam replied, "A Mu'min makes Jihad with a sword and also with the tongue. This Jihad of the tongue is also like showering arrows." It is concluded from these ahadith that poetry is also a form of Jihad. In the manner that there are laws and conditions that govern Jihad, there are laws that apply to poetry too.

(236) Hadith 6

Jabir ibn Samurah radiyallahu anhu says, "I attended the assemblies of Rasoolullah sallallahu alaihe wasallam more than a hundred times, wherein the Sahaabah radiyallahu anhum recited poetry and related stories of the Jaahiliyyah (pre-Islamic era). Rasoolullah sallallahu alaihe wasallam silently listened to them (and did not forbid them). At times he smiled with them."

Commentary

If a humorous incident was mentioned then Sayyidina Rasoolullah sallallahu alaihe wasallam also smiled, from which we find that the silence was not due to displeasure, but because of 'Baatini Tawajjuh' (internal spiritual attention). Sayyidina Zaid ibn Thaabit radiyallahu anhu, a scribe of the Wahi (revelation) says, "I was a neighbour of Rasoolullah sallallahu alaihe wasallam. When the Wahi was revealed, he sent for me to write it down. When we discussed the world, Rasoolullah sallallahu alaihe wasallam also discussed the world. When we discussed the hereafter, Rasoolullah sallallahu alaihe wasallam also discussed the hereafter. When we talked about food, he also talked about it." Whatever subject the Sahaabah discussed, Sayyidina Rasoolullah sallallahu alaihe wasallam because of his kindness and tenderness towards people, joined them and showed his affections to them. In all his assemblies Sayyidina Rasoolullah sallallahu alaihe wasallam did not only speak of religion, but spoke of other matters too. Discussing different topics was a means of increasing the love for Sayyidina Rasoolullah sallallahu alaihe wasallam. It only one subject is discussed all the time, then many a time one becomes frustrated, especially for a stranger, who mostly comes for one's material needs. These discussions were a means to make strangers feel at ease.

(237) Hadith 7

Abu Hurairah radiyallahu anhu relates from Rasoolullah sallallahu alaihe wasallam that the best words from among the poets of Arabia is that of Labeed, 'Verily be aware, that everything besides the Almighty Allah will perish.'

(238) Hadith 8

Amr ibn Shareed radiyallahu anhu reports that his father said, "I once accompanied Rasoolullah sallallahu alaihe wasallam and sat behind him on a conveyance. I recited a hundred couplets of Umayyah ibn Sault to Rasoolullah sallallahu alaihe wasallam. After reciting a couplet Rasoolullah sallallahu alaihe wasallam said 'continue' till I recited a hundred couplets. In the end Rasoolullah sallallahu alaihe wasallam said, 'He (Umayyah) was close to accepting Islam."

Commentary

The reason for this has already been mentioned. In his poetry Umayyah mostly mentioned the tauheed (the oneness of Allah), the hereafter, advice and the truth. For this reason Sayyidina Rasoolullah sallallahu alaihe wasallam listened to his poetry and said that he was near to accepting Islam. Some of the Ulama have said that Sayyidina Rasoolullah sallallahu alaihe wasallam said this on the couplet, 'O' our Lord, all praises, affluence and superiority is only for You. None is more worthy of praises, nor greatness besides You.'

(239) Hadith 9

Aisha radiyallahu anha says, "Rasoolullah sallallahu alaihe wasallam would place a mimbar (pulpit) in the Masjid for Hassaan ibn Thaabit, so that he stands upon it and recites poetry on the praises of, and on behalf of Rasoolullah sallallahu alaihe wasallam, or said that he used to defend Rasoolullah sallallahu alaihe wasallam (in reply to the accusation of the kuffar). Rasoolullah sallallahu alaihe wasallam would say, 'May Allah assist Hassaan with Ruhul Qudus till he defends, or praises, on behalf of Rasoolullah sallallahu alaihe wasallam."

Commentary

Jihaad is observed at all times in different ways according to the time and circumstance. In the time of Sayyidina Rasoolullah sallallahu alaihe wasallam one type of Jihaad was the tongue, by reciting poetry, etc. Replies were given and debates were held. Events of praise were composed. It was something like present day debates. Once a delegate from the Banu Tamim came with his poet Aqra. They requested a debate in composing poetry and reciting praises. Sayyidina Rasoolullah sallallahu alaihe wasallam replied that I was not sent to compose poetry nor recite praises, but nevertheless, let the debate take place. First their speaker stood up. Sayyidina Rasoolullah sallallahu alaihe wasallam requested Sayyidina Thaabit ibn Qays radiyallahu anhu to reply to their speaker. Thereafter their poet stood up. Sayyidina Rasoolullah sallallahu alaihe wasallam asked Sayyidina Hassaan radiyallahu anhu to reply to him. In both debates the Muslims were victorious. Their poet was the first to accept Islam. Reciting poetry was common in those days and it was widely written. It also had a great effect on the people. This has been

mentioned in the fifth hadith of this chapter. It is also stated in the Sahih Muslim from Sayyiditina Aisha radiyallahu anha that Sayyidina Rasoolullah sallallahu alaihe wasallam said, “Satire is more effective on the Quraish than showering arrows on them.” It has been narrated in Mishkaat with Isti’aab that Sayyidina Ka’b radiyallahu anhu enquired from Sayyidina Rasoolullah sallallahu alaihe wasallam regarding poetry. Sayyidina Rasoolullah sallallahu alaihe wasallam replied, “A Mu’min makes Jihaad with his sword, and also with his tongue.” In another narration on this incident it is reported, that, “I swear by Allah, this poetry hits them like an arrow.”

CHAPTER ON THE STORY TELLING OF SAYYIDINA RASOOLULLAH SALLALLAHU ALAIHE WASALLAM AT NIGHT

This chapter is on the stories that Sayyidina Rasoolullah sallallahu alaihe wasallam related. The author has written two hadith here as specimens.

(240) Hadith 1

Aisha radiyallahu anha reports, “Once, at night, Rasoolullah sallallahu alaihe wasallam related an event to his family members. One of the ladies said, this story is just like the stories of Khuraafah. (The Arabs used the stories of Khuraafah as proverbs). Rasoolullah sallallahu alaihe wasallam asked, “Do you know what is the original story of Khuraafah? Khuraafah was a man from the tribe of Banu Udhrah, whom the jinns took away. They kept him for some time, then left him among the people. He related to the people strange things of his stay there. The people were astonished. After that every amazing story is called Khuraafah.”

Commentary

It is possible that the person had another name, and because the people took his stories to be fables and amusing, he became famously known as Khuraafah. In the time of the Jaahiliyyah, exorcism was widespread. The jinns troubled humans very much, they took them away, spoke to them, had intercourse with women, etc. of which there are many famous incidents. After the appearance of Islam their strength subsided, till some people began to believe that jinns existed before, and now they do not exist. The fact is that they do exist, but do not have the power they possessed previously. At the time of the birth of Sayyidina Rasoolullah sallallahu alaihe wasallam the events that took place, the wailing, trouble, etc. that the jinns experienced is a testimony to this. In the Sahih Bukhari a narration of Sayyidina Umar radiyallahu anhu is mentioned, where he states about the poetry of a beloved woman of a magician, named Janiyah, on grief, disgrace and the misfortune of the jinns. Imaam Suyuti has mentioned many incidents of this nature in his book ‘Khasaa-is-Kubra’.

(241) Hadith 2

Hadith Ummi Zar'a. This is the second hadith of this chapter. Due to this story being lengthy and famous, special books have been written on it. Imaam Tirmizi has also given it a little prominence. This hadith has other names too, but is well known by this name. Due to the story being lengthy, every woman's story is mentioned separately with its commentaries.)

Aisha radiyallahu anha reports, "Once eleven women assembled and made an agreement, that each of them would describe the true state of their husbands, without hiding any fact."

Commentary

The names of these eleven women are not confirmed in the sahih ahadith, although the names of a few are mentioned in a few narrations. These women were from Yemen or Hijaaz. There is a disagreement on their names, therefore they are omitted here. Their husbands were all away for their needs. They were alone and began talking of things to keep themselves occupied and happy. They subsequently made an agreement that each one of them would describe their husbands.

THE FIRST WOMAN said, "My husband is like the meat of a useless camel. (As if he is a piece of meat that has no life left in it, and also like the meat of a camel that is generally not preferred). And the meat also put on top of a mountain which is difficult to climb. The road to the top is not easy, so that it may be possible to climb it, nor is the meat of much value, that because of it one should separate it into a hundred lots and carry it down.

Commentary

That means he is so useless that no one can benefit from him materially or otherwise, and besides this he is proud, arrogant and ill-mannered. He is in such a state that it is difficult to contact him.

He is a medicine of no use and utterly useless, and because of his pride and arrogance it is difficult to reach him.

THE SECOND WOMAN said, "(If I do describe my husband what can I describe about him. I have nothing to say about him). I fear if I begin to describe his faults, there will be no end to it. If I begin I will have to mention all his inner and outer faults."

Commentary

She means if she begins, no matter how many faults she describes, he is full of faults. If somone has a few faults they could be described, but the one that is only made of faults, how many of them could be described or pointed out? It is such a long story that one would become bored. A few commentators have made an objection to this that she broke her promise by refusing to describe her husband. The fact is that, she described everything in a few words, that he is a body full of faults and these are not countable.

THE THIRD WOMAN said, “My husband is an ‘A-shannaq’ which means he is a very tall man. If I do comment on anything he will immediately give talaaq (divorce), and if I keep silent, I just hang around.”

Commentary

The tallness of the husband must have been mentioned due to the popular saying that tallness is a sign of stupidity. The statement made of the height relates to his stupidity, or it is mentioned because he was ugly. Like a tall tower that is without a suitable build, looks ugly and is also bad mannered. If I say anything or express a need, he will immediately divorce me. If I keep quite and do not express my needs, he does not care. I am just hanging around. I cannot be counted among those who have a husband, as there is nothing like a husband, nor among those who have no husbands that I may look for one in another place. In some narrations there is also a sentence which translates, “I am always in such a state as if I am under a sharp sword. I do not know when my affair will come to an end.”

THE FOURTH WOMAN said.. "My husband is mild mannered, like nights of Tihaamah. He is not hot nor cold, nor is there anything to fear of him, nor any displeasure".

Commentary

He is mild natured and is not very cunning or dull. One does not fear to live with him, nor do the nerves and mind become dull or tired. It is said that the name of this woman is Mahd bint Abi Harumah. Makkah and its surroundings areas are called Tihaamah. The nights of this area are always mild even if the days are very hot.

THE FIFTH WOMAN said: "When my husband comes into the house, he becomes a cheetah, and when he goes out, he becomes a lion. He does not care to investigate what happens in the house".

Commentary

It is said that name of this woman is Kabshah. The 'ulama differ in whether she praised her husband or criticised him. Both meanings can be derived from it. It clearly seems that she praised him. If it is taken to be criticism it will then mean that, when he comes into the house he becomes vicious like a cheetah. He does not say anything, nor does he have anything to do with the household affairs. When he goes out he is like a gentleman. If any difficulty arises in.the house, he has nothing to do with it, he does not inquire, nor is it his worry. If this is taken to be praise, then it shall mean, that when he enters the house he becomes quiet, he does not know of anything and does not utter a complaint on any word. He does not become angry. He is so unaware, it is as if he is sleeping. Whatever we cook or eat, he does not interfere in anything, nor does he investigate anything, that, why was such a thing done, or why did this happen? When he goes out he is like a lion. Presses his teeth and thunders loudly. Whatever there is in the house for eating etc. he does not care, nor inquires that how and why was this spent? Whatever was brought to the house, was used by the household as they saw fit.

THE SIXH WOMAN said: "When my husband eats, he eats everything. When he drinks, he does not leave anything. When he sleeps, he sleeps in his own sheet. He does not even touch me, so that he can know the disturbance in my mind".

Commentary

In these words too, both praise and criticism could be derived. In the fifth one there seems to be more praise, but in this one there seems to be rnore criticism as can be seen from the translation. If praise is meant, as is the view of some commentators, then it will mean the following: That when he eats, he eats anything; he eats fruits, nuts, all types of food etc. When he drinks, he sometimes drinks milk, sometimes a drink, sometimes a sharbat etc. In short he drinks anything. All types of food are on his table. He spends and is not a miser, if there is daal, there is no meat. If there is water then there is no milk. He keeps away from quarrels. He does not put his finger in other people's problems, that is he does not look for the faults of others or their short commings. If it is to be taken to be criticism, as is the view of the majority, it will mean that the time of eating, whatever comes before him he polishes it off, nothing is left for the family members. Like a buffalo he eats up everything. When it is time to drink, he gulps down the whole well. He sleeps like a stranger in his own sheets. Forget embracing me, he does not even touch my body so that he may know or feel the heat or coldness in my body.

THE SEVENTH WOMAN said: "My husband is impotent and unmanly. He is such a dunce that he cannot even speak. Whatever sickness a person has in this world, he possess it. His manners are such that he may break my head or injure my body, or do both".

THE EIGHTH WOMAN said: "My husband is soft like a rabbit when I touch him. His smell is like the fagrance ofe of za'faraan (saffron)"

Commentary

It is said the name of this woman is Naashirah bint Aws. By her praise she means he has a soft nature, he is not harsh and ill mannered. Both pleasure of the body and soul are found in him. He has a tender body which makes me want to embrace it, or he is soft-natured that there is no sign of anger. Fragrance is constantly emitted from his body. In some narrations this sentence is also added which means. "I dominate him, and he dominates all other people. My domination is not due to his humbleness, because he dominates others. My domination is because of love, or the politeness in him.".

THE NINTH WOMAN said: "My husband is of high status, generous, hospitable, owner of a high dwelling. He has a lot of ashes. He is tall built. His home is near the majlis and Daarul Mashwarah (House of Counsel)'.

Commentary

This woman has mentioned many praises. The first is that her house is very high. If a big mansion is meant here, then it shall mean wealth and leadership, because a high mansion can only be built by a wealthy person. If by high dwelling it is meant that the house is built on a

raised ground, like it was common amonst 'Arabs for generous and hospitable people to buils there houses non raised places, so that strangers and travellers could see it and come to it. In this case it will mean he is generous and hospitable. Some 'ulama state that by a high dwelling, it is meant that he descended from a high and noble family.

The second praise is of his hospitality, due to this it is natural that there will be a lot of ashes in the house, because a lot of food is cooked for visitors.

The third praise is his height. To be tall, provided that it does not exceed that which is deemed moderate, is laudable and praiseworthy for a man. By this big house near the majlis (assembly) means that he is wise and a man of counsel. There is always someone who comes to seek his advice. The opinion of this humble servant, is that it is possible that this may also mean that he keeps the Daarul Mashwarah (House of Counsel) near his house, so that he will not say in humbleness etc. to those who gather there, that my house is a distance away. He keeps his home near, so that a long time is not spent in preparations for hospitality, and because of it an occasion for an excuse may not arise.

THE TENTH WOMAN said: "My husband is Maalik, and what can I describe about Maalik. He is more generous than all those who have been praised, or he is more praiseworthy than all the praises I may shower on him. He owns many herds of camels, which are kept near the house. They are seldom taken out for grazing. When the camels hear the sound of the mizhar, they are sure that their end is near".

Commentary

It is said that the name of this woman is Kabshah bint Maalik. She praised the generosity of her husband, which is explained thus, if the camels go out to graze in the fields, then at the time of hospitality and attending to the guests, time is wasted in herding them back. There are allways visitors at his home. The camels are not sent out to graze but fed in their pans, so that when a visitor arrives a camel could be slaughtered immediately. Some have translated the sounding of the mizhar as, that whenever a visitor arrives, in happiness and in the visitors honour, this instrument is sounded. By hearing the sound, the camels know that the time of their slaughter is near, as a visitor has arrived. According to 'Arab custom this meaning seems more appropriate, that when a visitor he is immediately entertained by being served drinks, tid-bits, music etc. By the sound of the music the camels know that meal times are near, and for its preparations, the time for their slaughter is near.

THE ELEVENTH WOMAN Umm Zar-a, said: "My husband was Abu Zar-a', and how can I praise Abu Zar-a'? He made my ears bow with jewels. He made my sides (by feeding) full of fat. He kept me so happy and contented, that due to self admiration and haughtiness I thought I was virtuous. He found me from such a poor home, that lived with hardship, owning only a few goats for a living. From there he brought me into such a prosperous family who owned horses, camel oxen for ploughing, and gardeners (and possessed all types of wealth. Besides all this he was so good natured) that he did not criticise me scold me for anything. I slept till late in the morning, and no one was allowed to wake me up. Food was so abundant that after filling myself I just left it (and it never got finished). The mother of Abu Zar-a' (mother-in-law), in what manner can I

praise her? Her huge utensils were always full. Her house was very spacious (She was very rich, and according to the habit of women, was not a miser. By the vastness of the house it is meant that many visitors were entertained). The son of Abu Zar-a', in what manner can I praise him? He was also a light upon light. He was so thin and skinny, the sleeping part of his body (ribs etc. was thin like a branch, or a sword. A side of a lamb was enough to fill his stomach. (i.e. There was no great formalities for a brave one to sleep like a soldier he slept a little in a small place. In the same manner he ate simple food, but befitting a warrior. Two or three pieces of meat was his food). The daughter of Abu Zar-a', how can she be praised? She obeys her mother and father. She is fat and healthy, and a jealousy for the second wife (The second wife feels jealous on her excellence. Among the 'Arabs it is desirable that a man be thin and tall, and a woman fat a healthy). And how can I praise the slave girl of Abu Zar-a'? She never gossiped about our house affairs to anyone. She did not even use foodstuffs without permission. She did not let the house become dirty and untidy, but kept it clean. (The days passed wonderfully). One morning whilst the utensils of milk were being churned Abu Zara went out of the house. He found a woman, with two cheetah like children playing with pomegranates. (The similarity of cheetah is with playing, and the pomegranates are either in reality pomegranates which the children were spinning and playing with, or breasts of the women are intended here). He loved her so much, that he divorced me, a married her. (I was divorced because as a second wife, she would become heartsore, and by divorcing me the new wife would have greater regard for him). In one narration it is mentioned that he married her. He then divorced me. Subsequently I married another chief and noble man, who was a prince and soldier. He showered on me many gifts. And from each type of animal i.e. camel, cow, goat, etc. etc., he presented me a pair and said to me, 'Eat as much as you want yourself, send to your parents as much as you wish'. The fact is this, if I add up all his good qualities etc. then too he will not excel the little thing that abu Zar-a' bestowed upon me". Sayyiditina 'Aayeshah Radiyallahu 'Anha says: "After Sayyidina Rasulullah Sallallahu 'Alayhi Wasallain completed this story, he said to me. 'I am also to you as Abu Zar-a, had been to Umm Zar-a'

Commentary

In another hadith it is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam also thereafter said: 'I will not divorce you'. It has been mentioned in Tabraani that Sayyiditina 'Aayeshah Radiyallahu 'Anha replied: 'O Messenger of Allah, what truth is there about Abu Zar-a'. May my mother and father be sacrificed on you. You are much more to me than him'. May Allah Ta'aala grant every Muslim husband and wife the following of the footsteps of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam on this subject, because this is the result of chastity. Aameen. Some 'ulama are of the opinion that those women who criticised their husbands committed backbiting, and this was narrated in the assembly of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. If Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam related this story himself, then there is even a greater perplexity. But the fact is, that this is not entering the boundaries of backbiting. To discuss something about a person whose name or other details are not known to the people, certainly cannot be included in the category of backbiting.

Chapter on the sleeping of Sayyidina, Rasulullah Sallallahu Alayhi Wasallam.

In this chapter is mentioned how Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam slept, what he recited before retiring etc. Six ahaadith have been compiled in this chapter.

(242) Hadith Number 1.

Baraa Radiyallahu 'Anhu reports: "When Rasulullah Sallallahu 'Alayhi Wasallam retired, he put his right hand under his right cheek, and recited this du'aa:

Rabbi qini adhaa-baka yauma tub-a-thu 'ibaadaka

Translation. 'O Allah, save me from Your punishment on the day of qiyaamah",

Commentary

It is stated in the Hisn Haseen that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam recited this du'aa thrice. This has also been reported by 'Abdullah bin Mas'ud Radiyallahu 'Anhu in a narration. We find

that this was the general Practice of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, which many Sahaabah Radiyallahu 'Anhum had witnessed. Although Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was sinless, he recited these types of.du'aas (supplications) to express his humbleness and bondmanship. It is proper that a devoted worshipper asks only his creator, or this was done to educate the ummah. It is clear, from this hadith that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam slept on his right side. This was his noble practice. Therefore it is mustahab to sleep on the right side. A special benefit may be derived from this. The heart is on the left side of the chest, and by sleeping on the right side, the heart remains on the top side. One will not have a deep sleep, but will sleep lightly. If one sleeps on the left side, the heart will be at the bottom, which will result in a deep slumber. Some physicians have for this reason said, that it is good to sleep on the left side, because if one has a deep sleep, the food digest better. This is a fact. But there is a harm too, which has not be taken into consideration. If the heart is at the bottom, the weight of the whole body will be on it and this will affect it. The heart is one of the main organs of the body. Putting a little pressure on it may cause many diseases. Therefore, medically speaking, if it is good to sleep on the left, then too it is detrimental, from which one should at all times take precaution. In this respect, from the medical point of view it is important to sleep on the right side. Besides, sleeping on the right side reminds one of the grave. We have been commanded to remember death regularly. Many worldly and religious benefits are derived by constantly remembering death. One should constantly remember the breaker of all pleasures. The fact is this, how can one forget a thing that every being will experience which is sure to come and it is not known when it shall take place?

(243) Hadith Number 2.

Hudhayfah Radiyallahu 'Anhu says: "When Rasulullah Sallallahu 'Alayhi Wasallam lay down on a bed, he recited:

Allahurmma bi-ith-mika a-mutu wa ahyaa

Translation: O Allah! In Thy name do I live and die'.

When he awakened he recited this du'aa:

Alhamdulillaahil ladhi ahyaanaa ba'da rnaa amaatana wa-ilayhin nushur

Translation: 'Praise be to Allah Who restored unto us life, having caused us to die and unto Him shall be the Resurrection"'.

Commentary

Sleep is synonymous with death. That is why sleep has been linked to death, and waking with life. For this reason too one should sleep on the right side, as sleeping is an example of death. Because sleep is likened to death, and waking up is becoming alive again. The 'ulama have written, it is a thing that should be pondered upon, that, after dying in this manner on the day of qiyaamah one will be given life again. In reality Allah 'Ta'aala has made this world a little replica of the hereafter. An example of everything has been made in this world so that one may ponder and take heed of things to come. The life in this world is not more than a dream. A person is happy, affluent, possessing all types of luxuries and does not experience any sort of trouble. If this person sees in a dream that he is being taken to jail and flogged, and is experiencing all types of calamities, not realising that it is a dream, he is distressed, and crying too. Suddenly the eyes open and all the tranquility and happiness returns. The troubles of this dream does not remain nor are its effects felt. In the same manner, this is the state of a pious person. All the difficulties that are experienced in this world, are like,a dream. After opening the eyes when all the happiness is experienced, what effect shall the dream have? But imagine the opposite? If one is experiencing luxuries in a dream,.then on awakening one finds oneself in jail with all its punishments, what taste shall remain of a sweet dream? If a detainee that is sentenced to hard labour, sees in a dream that he has become king of the worlds, but after awakening finds himself chained in the dark dungeons, of what benefit will this kingmanship be to him? The Sahaabah Radiyallahu 'Anhum understood this, they pleasantly endured all hardships, remembering that this life is but like a dream. May the Almighty Allah through His Infinite Mercy also grant us this valuable treasure. His Mercy is widespread.

(244) Hadith Number 3.

'Aayeshah Radiyallahu 'Anha narrates: "Every night before Rasulullah Sallallahu 'Alayhi Wasallam slept on his bed, he put together his hands (as in the du'aa) and blew on it and recited (the surahs of) AI-Ikhlaas (Qul huwauahu ahad), AI-Falaq (Qul a'udhu birabbil falaq), and An-Naas (Qui a'udhu birabbin naas) and wiped those parts of the body that he could (wherever the hand could reach). He began with the head, then the face and then the front part of his body. This was done thrice".

Commentary

The ahaadith state that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam recited different du'aas before he went to bed. He also recited different surahs and aayaat of the Qur-aan. It is reported from Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam that if one recites a portion of the Qur-aan before sleeping, an angel is appointed to protect one till one awakens. From the above hadith it is found that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam himself recited the three surahs mentioned. Besides these, it has been narrated that he recited the musabbihaat. i.e. those surahs that begin with Sabbaha, Yusabbibu, Subhaana etc. He also regularly recited the Surahs of (Alif Laam) Sajdah and Surah Mulk (Tabaarak). The ahaadith state that he also recited the Aayatul Kursi and the last two aayahs of Suratul Baqarah. A sahabi reports that, Sayidina Rasulullah Sallallahu 'Alayhi Wasallam Advised him to recite Suratul Kaafirun (Qul yaa ayyuhal kaafirun) before retiring to bed. Besides these, other du'aas have been narrated that were read by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam before sleeping. -Fathul Baari.

(245) Hadith Number 4.

Ibn 'Abbaas Radiyallahu 'Anhu reports: "Once Rasulullah Sallallahu 'Alayhi Wasallam slept and began snoring. It was, the nature of Rasulullah Sallallahu 'Alayhi Wasallam that he snored, when he slept. Bilaal Radiyallahu 'Anhu gave the call to prepare for salaah. Rasulullah Sallallahu 'Alayhi Wasallam awakened and performed the salaah. He did not perform the wudu". This hadith has a detailed incident.

Commentary

It is a peculiarity of the Ambiyaa that their wudu does not become invalid by sleeping. For this reason Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not perform wudu. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam informed us of the reason. When the Ambiyaa sleep their hearts and minds do not sleep, only their eyes sleep. The dreams of the Ambiyaa are also revelations. They are protected from the influence of the shaytaan. The incident that Imaam Tirmidhi refers to took place at the House of the aunt of Sayyidina ibn 'Abbaas Radiyallahu 'Anhu. It will be discussed in the fifth hadith of the ensuing chapter. The subject was not relevant to this chapter, therefore the author omitted it here.

(246) Hadith Number 5.

Anas bin Maalik Radiyallahu'Anhu says: "When Rasulullah Sallallahu 'Alayhi Wasallam went to bed, he recited this du'aa:

Alhamdulillaahil ladhi at'a-manaa wa-saqaanaa wa-kafaanaa wa-aa-waa-naa-fa-kam mim-mal laa kaafiya lahu wa-laa mu-wiya

Translation: 'Praise be to Allah Who gave us food and drink, provided us sufficiently, and gave us (a place for) shelter! How many there are who have neither a provider nor a shelterer!'"

Commentary

The law of Allah is that when one leaves one's work to Allah, Allah Ta'aala also takes care and fulfils one's work through an unknown source. And whosoever keepeth his duty to Allah, Allah will appoint a way out for him. -Surah Talaq, 3.

And this is certainly completed on Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Therefore the sufficing is of a complete nature. Thereafter, the more one relies and has trust in Allah, so much more does Allah fulfil one's needs. This has been mentioned in many ahaadith under different headinigs.

It is reported in a hadith: 'To whom poverty reaches and that person asks the people for rescue from starvation, then the persons needs are not fulfilled. If one puts forward one's request to Allah Ta'aala, then soon in someway or the other, that need is fulfilled'. In another hadith it is reported that Allah Ta'aala says: "O son of man. If you free yourself (from all things) for the sake of My worship. I will fulfil your needs and fill you with richness (from all wants). Otherwise I will fill your hearts with problems and I will not let your needs be fulfilled". Those who wait for their material needs to be fulfilled, so that they can spend their time for religious activities, should take heed from this. The only way to fulfil religious needs is to make oneself free from material needs, and concentrate on the path of Allah. The du'aa of the above hadith has been mentioned by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam so that one may be reminded to express gratitude to Allah. It is important that everyone thank Allah according to one's capacity. The more one thanks Allah, the more one receives of His blessings. Allah Ta'aala says in the Qur-aan: "If ye give thanks, 1 will give you more;.." -Surah Ebrahim, 7.

Allah Ta'aala has also commanded that one should remember those who are less fortunate, so that thanks may emit from the heart. How many people are there in the world who have no food and are starving? They do not have someone to aid them in their difficulties. How great is Allah Ta'aala's Mercy, that He has bestowed upon us such great bounties.

(247) Hadith Number 6.

Abu Qataadah Radiyallahu 'Anhu relates: "If Rasulullah Sallallahu 'Alayhi Wasallam made an early joumey-break in the last portion of the night on his travels, he slept on his right side. If he was staying there till before the morning, he lifted his right arm, put his head on it and slept".

Commentary

The reason being that if there was more time he lay flat and slept. His noble habit was to sleep on the right side. But if time was short, he lifted his arm and slept on it for a little while. In such circumstances he did not lie flat and sleep, as this might result in a deep slumber, and the time for the salaah would pass.

Chapter on the worship and devotions of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

Every deed and action of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is divine worship. Every word and quietness is dhikr (remembrance of Allah). As an example and being part of the Shamaa-il, the author has mentioned, a few acts of worship, from where it may gauged that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, although being sinless and assured of forgiveness and high status, which no wali of Allah can attain, nor any previous nabi has attained; did not stop at that, but gave much importance and attention to voluntary devotions. We who are called his ummah and claim to follow his path, how much importance do we attach to these acts when we are more sinful and lax. In relation to our sins, and for the mizaan (scale), we are more in need of worship than Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Then, our prayers are such, leaving aside the full remuneration, if only a minute remuneration is received, it would be considered a blessing and good fortune. Every deed is rewarded by Allah Ta'aala according to the sincerity attached to it. The more the sincerity, the greater the reward will be. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has said: "When a person completes a. salaah; a tenth (portion) in reward is written for that, for some ninth,, likewise some are rewarded an eighth; seventh; sixth; fifth; quarter; third; half etc, (portion)".-Abu Daawud. The tenth portion is mentioned as an example, otherwise the reward may be less than that too. In another hadith it is mentioned that the first question that will be asked on the day of qiyaamah will be regarding salaah. Allah Ta'aala will command the m'alaa-ikah (angels): "See the prayers of my servants, are they fulfilled completely or are they incomplete? If it is complete a full reward must be written. If it is incomplete, then see if there are any voluntary (nawaafil) prayers, if there are, add them to the obligatory prayers and complete them. Then in the same manner, one shall be questioned regarding other deeds like zakaah etc.-Abu Daawud. We know well how our obligatory prayers are performed. It is of utmost importance that one performs voluntary acts to safeguard one's salaah, or other acts of sadaqah and devotions be performed in great quantity with care and sincerity. That time shall be difficult when we will have to present ourselves in the court of the Almighty. The two overseers of our deeds are always with us. This is not enough, but every portion of a humans body will testify as to the good and bad deed committed by man. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has advised us to count the recitation of the Kalimah Tayyibah -(La ilaha illallaah) and the Tasbeehaat (Praises of Allah) on the fingers, for on the day of qiyaamah the fingers shall also be questioned, and asked to reveal the deeds committed by it.The fingers will be given the power of speech. May my mother and father be sacrificed on Sayyidina 'Rasuluilah Sallallahu 'Alayhi Wasallam, for his example of everything is before us. Twenty four ahaadith are mentioned in this chapter.

(248) Hadith Number 1

Mughirah bin Shu'bah Radiyallahu 'Anhu reports that Rasuluilah Sallallahu 'Alayhi Wasallam performed such lengthy nafl prayers, that his mubaarak legs became swollen. The Sahaabah said : "You undergo such great difficulties, where Allah had forgiven your past and the future sins."Rasulullah Sallallahu 'Alayhi Wasallam said: "(When Allah Ta'aala has blessed me so much) should I not be a grateful servant?"

Commentary

Apparently the questioner thought that prayers are for the forgiveness of sins. When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is sinless, how could he commit sin? Why should he voluntarily undergo such difficulties? Sayydina Rasulullah Sallallahu 'Alayhi Wasallam replied the object of worship is not only this, but has several reasons. When Allah Ta'aala has forgiven all my sins, then the correct and most appropriate thing is that I constantly worship Him and thank Him for His grace and blessings.Sayyidina 'Ali Radiyallahu 'Anhu says: "Ibaadah is something performed because the object is Jannah, that is a businessman's 'ibaadah. The 'ibaadah is meant for purchasing. The price is paid here and the articles obtained there. Sometimes 'ibaadah is because of fear this is a slave's 'ibaadah. Ibaadah is performed for fear of punishment, as is the custom of the servant. One 'ibaadah is that which is performed without any future need or fear. It is solely for the gratitude of Allah's abudant blessings".

It is mentioned in the above hadith that Allah Ta'aala has forgiven all the sins of Sayydina Rasullullah Sallallahu 'Alayhi Wasallam. A doubt may arise here, that he committed a sin, but Allah Ta'aala forgave him. Whereas all the Ambiyaa (prophets) are sinless. They do not commit sins. The 'ulama have given many answers to this question, which are mentioned in their respective places. Especially many answers have been given in tafseer (commentary) Sura Fath.According to this Humble servant the easiest is: The deeds of the pious are regarded as a sin for the near one's to Allah. One commits a sin according to one's status. According to the status of Sayydina Rasulullah Sallallahu 'Alayhi Wasallam, that which is considered to be shortcoming, is of such a nature, that for the rest of us they are the very essence of devotion. As an example: Sayydina Rasulullah Sallallahu 'Alayhi Wasallam was conferring with the leaders of the kuffar (non believers) in the hope that they might except Islaam. Which in essence is the core of the deen. At that moment a blind Sahaabi, Sayydina Ibn Ummi Maktum Radiyallahu 'Anhu came to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallamand said something. Due to the importance of the discussion, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam felt annoyed at the Sahaabi's intrusion. On that Allah Ta'aala admonished Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in the Sura of 'Abas. In the same manner after the Battle of Badr, Sayyidina Rasulullah Sallallhu 'Alayhi Wasallam treated the prisoners of war with great kindness and mercy, in the hope that they would eccept Islaam, or their offspring would eccept Islaam. He took fidyah (ransom) from them and freed them. He was cautioned in the Qur-aan on this. These are such cases, which due to high rank of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, are regarded as shorcomings.

(249) Hadith Number 2.

Abu Hurayrah Radiyallahu 'Anhu says: "Rasulullah Sallallhu 'Alayhi Wasallam performed so many nawaafil prayers that his legs swelled. Someone said to him, you take so many pains, wheras you have been given the good news that your past and present sind have been forgiven? He replied: "Should I not be grateful servant".

Commentary

A detailed narration has been narrated from Sayyiditina 'Aayeshah Radiyallhu 'Anha regarding this thanks-giving. Sayyidina 'Ataa Radiyallahu 'Anhu says: "I once requested 'Aayeshah to a surprising incident of Rasulullah Sallallhu 'Alayhi Wasallam?. 'She replied: 'Which act of Rassulullah Sallallahu 'Alayhi Wasallam was such that it was not surprising'. Thereafter she said:

'One night Rasulullah Sallallhu 'Alayhi Wasallam returned home to sleep and slept with me in my blanket. After a little while, as he was sleeping he said: 'Forget it, let me worship my creator'. Saying this he got up, performed wudhu and began to perform salaah. He began weeping till the tears flowed on to his mubaarak chest. He then performed ruku', and continued crying in this posture. Then performed sajdah and kept on weeping in this posture too. He stood up from the sajdah and remained crying. He remained in this state till the morning when Bilaal came to call out the adhaan. I said: O Messenger of Allah, why did you cry so much? Allah Ta'aala has forgiven all your past and future sins'. Sayyidina Rasulullah Sallallhu 'Alayhi Wasallam replied: 'Should I not be a thankful servant of Allah? Then said: 'Why should I not do so, when these aayaat were revealed to me today, and recite the aayaat of the last ruku' of Sura Aali 'Imran'".

(250) Hadith Number 3.

It is also narrated from Abu Hurayrah Radiyallahu 'Anhu that Rasulullah Sallallhu 'Alayhi Wasallam performed such a long salaah that his mubaarak legs became swollen. He was asked: "You perform such long prayers, whereas all your past and future sins have been forgiven?. "Rasulullah Sallallhu 'Alayhi Wasallam replied: "Should I not be an appreciative servant?".

Commentary

Due to its importance Imaan Tiridhi had mentioned this hadith from three sources. A question may arise on these narrations that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had many a time forbidden that one should exert one's self more than one can bear. The fact is, that humans have been created soley for the worship of Allah. Allah Ta'aala says in the Qur-aan '*I created the jinn and mankind only that they might worship Me'.-Surah Dhaariyaat,56.* When this is the sole reason for creating man, then the more importance it is given and the more one woships, the more will it be desirable and praiseworthy. Whenever it was prohibited, it was because of some obstacle and trouble. Where it creates an obstacle or an obstacle exists, there it is undesirable. Among such obstacle may be boredom, confusion and perplexity, as a result it is left to altoghether. There is a famous proverb in Urdu. 'Do not run and walk. nor tear up and fall'. The ahaadith wherin it has been prohibited are because of the reason mentioned already. Sayyidina Rasulullah Sallallhu 'Alayhi Wasallam has said: 'Practice only the amount that can be borne'. Allah Ta'aala does not withhold the granting of ajr (thawaab-reard) till one does not become bored of 'amal (practice). For this reason the 'ulama prohibit one from exerting one's self. It is possible that one will become bored and leave it completely. The attributes and qualities of Sayyidina Rasulullah Sallallhu 'Alayhi Wasallam is much higher than this. There was no probability of his becoming bored or tired. Sayyidina Rasulullah Sallallhu 'Alayhi Wasallam has said: 'The coolness of my eyes is in salaah'. Why should it not be, when salaah is a secret link with Allah? The amount of enjoyment a pious and sincere person like Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam may experience, cannot be imagined. Only those who are unlucky become bored.

In the same manner the second prohibition that has been mentioned in the ahaadith, is because of negligence in fulfilling the compulsory rights and duties. By exerting one's self, weakness is felt. As a result one becomes negligent in fulfilling the rights of others. The question does not rise for Sayyidina Rasulullah Sallallhu 'Alayhi Wasallam, for such a great and venerated holy personage,

who while performing such great endeavours and eating less, could also fulfil the desires of nine wives.

Therefore the question of weakness does not arise. Likewise, this is the case with all other obstacles. Which benefited Sayyidina Rasulullah Sallallahu'Alayhi Wasallam. Therefore there are no perplexities in these types of ahaadith.

(251) Hadith Number 4.

Aswad bin Yazeed Radiyallahu 'Anhu says he enquired from 'Aayeshah Radiyallahu 'Anha regarding the salaah of Rasulullah Sallallahu 'Alayhi Wasallam at night. She replied: "Rasulullah Sallallahu 'Alayhi Wasallam slept (after 'eshaa) for the first half portion of the night. He then awakened (and performed the tahajjud prayers) till the time of suhur (sehri), thereafter he performed the witr salaah. He then went to his bed. If he had a desire, he went to his wife. When he heard the adhaan, he got up. If he was in a state of janaabah (requiring ghusl) he performed ghusl. If not, he performed wudu and went for salaah".

Commentary

The physicians say the best time for intercourse is the last part of the night. At that time the stomach is mild and both parties are fresh with regained strength. In the first part of the night, the stomach is full. In such a state it is detrimental to have intercourse. It is more detrimental when one is hungry. In the last portion of the night the stomach is not too full, nor is it very empty so that one feels hungry. All this is medically speaking. In the shari'ah it is permissible to have intercourse with the wife at other times. This is evident that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had relations in the first part of the night and at different times of the day. Some mashaa-ikh have written that if one has intercourse with the wife at the time of salaah, resulting in her falling pregnant, the child from that union will be disobedient to the parents. (Because of the disobedience of the parents in not fulfilling salaah).

(252) Hadith Number 5.

Ibn 'Abbaas Radiyallahu 'Anhu reports that he once slept at the house of his aunt Maymunah (during his childhood). She slept on the width of the cushion and Rasulullah Sallallahu 'Alayhi Wasallarn slept on the length of the cushion. (Qaadi 'Iyaad and others have translated pillow as a bed. When the original word means pillow and it is possible to use it in such a manner, it is not necessary to translate it as a bed. For instance, Sayyidina Rasulullah Saliallahu 'Alayhi Wasallam must have slept on the length of the pillow facing the qiblah, and Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu on the breadth of it, putting his head on the

qiblah side). Rasulullah Sallallahu 'Alayhi Wasallam (after having a little conversation with his wife) slept till the middle of the night, or till a little before that. Rasulullah Sallallahu 'Alayhi Wasallam then awakened and began wiping off the signs of sleep from his face. He then recited the last ten aayaat of Surah Aali 'Imraan (Inna fi khalqis samaawaati wal ard). (The 'ulama say a little of the Qur-aan should be recited after awakening, as this creates strength and it is mustahab to recite these aayaat). He got up and went to a leather bag that was hanging and (took water in a

utensil from it) performed wudu from it. He then commenced his salaah. 'Abdullah bin 'Abbaas Radiyallahu 'Anhu says: 'I also got up (performed wudu) and stood next to-him (on his left). Rasulullah Sallallahu 'Alayhi Wasallam put his right hand on my head and caught my ear and twisted it (A muqtadi should stand on the right side of an Imaam. The ear was twisted to remind him. In one narration it is stated that, I began to sleep, so Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam caught my ear. In another narration it is stated he caught my ear and pulled me to his right side, so that I might stand on the right according to the sunnah). He performed two rak'ahs, then two rak'ahs, then two rak'ahs, then two, rak'ahs, then two rak'ahs, then two rak'ahs. Ma'n (a narrator of this hadith) says Rasulullah Sallallahu'Alayhi Wasallam recited two two rak'ahs six times (the total of twelve rak'ahs. Mulla 'Ali Qaari has written that according to the madh-hab of Imaam Aa'zam Abu Hanifah, in tahajjud prayers there are twelve rak'ahs). He then performed the witr salaah and slept. When the mu-adh-dhin (Sayyidina Bilaal Radiyallahu'Anhu) came to him, he got up and recited two short rak'ahs and went for the fajr salaah.

Commentary

It is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam performed different amounts of rak'ahs in tahajjud. These are according to different times. If there was time he performed more rak'ahs, otherwise less rak'ahs were performed. There are no specified amount of rak'ahs for tahajjud. Many a time Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam performed less rak'ahs, although there was time to Perform more rak'ahs. He certainly recited lengthy portions from the Qur-aan, as is mentioned in the different ahaadith in this chapter.

(253) Hadith Number 6.

Ibn 'Abbaas Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam sometimes performed 13 rak'ahs of tahajjud (including witr)".

Commentary

He performed ten rak'ahs of tahajjud and three rak'ahs witr salaah. Some of the 'ulama have included the two sunnahs of fajr salaah too. In that case tahajjud will be eight rak'ahs.

(254) Hadith Number 7.

'Aayeshah Radiyallahu 'Anha reports that whenever Rasulullah Sallallahu 'Alayhi Wasallam could not perform the tahajjud because of some reason. He performed twelve rak'ahs in the day (at the time of chaasht-before midday).

Commentary

If tahajjud was fard on Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam then it is apparent that he performed qadaa. If it was not fard then he performed qadaa because of it being meritorious and full of virtue.'In the Sahih Muslim, Sayyidina 'Umar Radiyallahu 'Anhu relates a saying of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam that 'If a person could not fulfil his wird (daily practices) and ma'mul (regular practices) at night, one should complete them anytime in the

morning before noon. It will be just as if he had completed them at night'. The mashaa-ikh of suluk (spiritual guides) take from this that if one cannot get through one's daily and regular practices at night, one should complete them in the morning. Because of the time passing by, one should not ignore it, otherwise the nafs will become accustomed to it.

(255) Hadith Number 8.

Abu Hurayrah Radiyallahu 'Anhu says that Rasulullah Sallallahu 'Alayhi Wasallam said: "When one awakens at night (for-tahajjud salaah), two short rak'ahs should, be performed at the beginning".

Commentary

So that one may not become tired quickly by beginning to perform lengthy rak'ahs. Some 'ulama have written that these two rak'ahs are that of tahiyyatul wudu, it is preferable to shorten these rak'ahs as we have been commanded to do. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam also shortened the rak'ahs of this prayer. Haafiz Ibn Hajar has written a fine point in his commentary on the Bukhaari. He says that it is stated in a hadith that when a man sleeps, the shaytaan fastens three knots in the hair like a magician, in which this spell is cast that the night is still very long, keep on sleeping. When one gets up and recites

the name of Allah, i.e. a du'aa etc., the first knot loosens. When wudu is performed the second knot opens. Therefore it has been commanded that two short rak'ahs be performed, so that the third knot also opens. The remaining portion of the salaah will be performed, whilst one is free from the deceits of the shaytaan. Sayyidina Rasulullah Sallallahu' Alayhi Wasallam was free from the guile of the shaytaan, but as an example for the ummah, he considered their necessities and to teach them, many a time he shortened these rak'ahs as has been mentioned in the narrations.

(256) Hadith Number 9.

Zayd bin Khaalid Al-Juhani Radiyallahu 'Anhu says: "I once made up my mind that today I will closely study how Rasulullah Sallallahu 'Alayhi Wasallam performed his prayers. I lay down on the threshold of the house or a tent of Rasulullah Sallallahu 'Alayhi Wasallam (so that I may have a chance to observe with close attention). Rasulullah Sallallahu 'Alayhi Wasallam first performed two short rak'ahs. After that he performed long, long, long rak'ahs. (Long is mentioned thrice because of the lengthy periods spent in the rak'ahs). He then performed two rak'ahs shorter than the previous one's. Then performed two rak'ahs shorter than that. And again performed two rak'ahs shorter than the previous one. He again performed two rak'ahs shorter than that. He then performed the witr. All these (amounted to) thirteen rak'ahs".

Commentary

Those who are of the opinion that witr is one rak'ah, say that two rak'ahs nafl were performed six times and one rak'ah witr. The total of which is thirteen. Those who are of the opinion that witr is three rak'ahs, say that a total of fifteen rak'ahs were performed. Thirteen rak'ahs are counted in

this manner, that the first two rak'ahs of tahiyyatul wudu are not included in a few narrations. "Then he Performed two rak'ahs shorter than the previous one". This instead of being mentioned four times, is only mentioned thrice. In this case besides the two short rak'ahs of tahiyyatul wudu which is mentioned in the beginning, the total amounts to ten nafl rak'ahs. In such a case there is no other way but to accept witr as three rak'ahs. If witr is taken to be one rak'ah, then the total shall not amount to thirteen rak'ahs.

In this hadith it is mentioned that Sayyidina Zayd bin Khaalid, ,AI-Juhani -Radiyallahu 'Anhu slept on the threshold of the house or a tent of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. A narrator of this hadith is in doubt that did the teacher say the threshold of the house or that of the tent. The muhadditheen always took great care to convey the correct wordings. When in a little doubt, they always made this clear. It is evident that this was on the threshold of a tent, as this incident took place on a journey. When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was in Madina, he slept at the house of one of his wives, and Sayyidina Zayd bin Khaalid Radiyallahu 'Anhu did not get a chance to observe this here. On a journey Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam may have slept alone in a tent, it is possible that none of his wives were accompanying him. In such as instance this probability is understood. Therefore this is most correct. The majority of the 'ulama say, this incident was at the time of a journey.

(257) Hadith Number 10.

Abi Salamah bin 'Abdurrahmaan Radiyallahu 'Anhu says he asked 'Aayesha Radiyallahu 'Anha "How was the salaah (how many rak'ah tahajjud was performed) of Rasulullah Sallallahu Alayhi Wasallam in Ramadaan? "She replied: "Rasulullah Sallallhu 'Alayhi Wasallam did not perform more than eleven rak'ahs during Ramadhaan or after Ramadhaan. (Eight rak'ahs tahajjud and three rak'ahs witr). He performed four rak'ahs. Do not ask of its length or how wounderfully (i.e. with humbellness and concentration) it was performed. In the same manner he performed four more rak'ahs. In the same manner he again performed four rak'ahs, and do not ask of its length or how wounderfully it was performed. After that he performed three rakahs witr". Aayesha Radiyallahu 'Anha says "I said: "O Messenger of Allah. Do you sleep before you perform witr?" He repiled: "O Aayesha, my eyes sleep, but my heart remains awake". (This is a special gift to the ambiyah (prophets) that their hearts remain awake at all times)

Commentary

There are very few important points in this hadith, of which two have been discussed already. Firstly, that Sayyidina Aayesha Radiyallahu 'Anha says that Sayyidina Rasullullah Sallallhu 'Alayhi Wasallam did not perform more than elevn ra'kahs in tahajjud in Ramadhaan or out of Ramadhaan. Whereas in the narration of Sayyidina ibn Abbas Radiyallahu 'Anhu, Sayyidina Zayd bin Khaalid Radiyallahu 'Anhu and other Sahaabah Radiyallahu 'Anhum, it s stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam performed thirteen ra'kahs. In a narration mentioned in Abu Daawud, Sayyiditina Aayesha Radiyallahu 'Anha in reply to a question from Sayyidina 'Abdullah bin Abi Qays Radiyallahu 'Anhu himself counted the rak'ahs of tahajjud as follows: that four and two is six, and two equals eight, and two ten, plus three is thirteen. It is even narrated by Sayyiditina Aayesh Radiyallahu 'Anha herself that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam performed thirteen rak'ahs. Abu Daawud informs us in a narration

that it is reported from Sayyiditina 'Aayeshah Radiyallahu 'Anha that: "Rasulullah Sallallahu 'Alayhi Wasallam did not perform (tahajjud) less than seven rak'ahs, or more than thirteen rak'ahs". In the Muwatta Imaam Maalik, it is narrated that Sayyiditina Aayeshah Radiyallahu 'Anha said: "Rasulullah Sallallahu 'Alayhi Wasallam performed thirteen rak'ahs at night. Then performed two short rak'ahs after the adhaan for the morning prayers were heard". Some'ulama, after having seen the various ahaadith on this subject said the ahaadith of Sayyiditina 'Aayeshah Radiyallahu 'Anha on this subject is confusing, which means it is weak. There is no necessity to say they are confusing. What perplexity can there be if eleven rak'ahs .Were performed generally? Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam may have at times performed more, or less rak'ahs than these, as is evident from a few ahaadith.

The second discussion is that a few people derive the mas'alah from this hadith, that taraweeh is eight rak'ahs. Whereas from this narration it also cannot be said that tahajjud is only eight rak'ahs, as has been mentioned previously. This hadith has nothing to do with Taraweeh. The literal meaning of salaatul layl is the prayers of the night. By it nothing besides tahajjud is meant. If every prayer of the night is intended, then with the taraweeh, the faraa-id and sunan of maghrib and 'eshaa, all will be excluded, of which no solution can be found. In this only the tahajjud is mentioned, and the question is only intended for this salaah, which Sayyiditina 'Aayeshah Radiyallahu 'Anha kindly replied. The reason for asking is clear, that did Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam perform more acts of worship in Ramadaan than at normal times, as has been mentioned in several narrations. Therefore Sayyidina Abu Salamah Radiyallahu 'Anhu thought that it might be possible that more rak'ahs of tahajjud were performed. Upon inquiring, Sayyiditina 'Aayeshah Radiyallahu 'Anha replied in the negative. Otherwise it was also not the intention of Sayyiditina 'Aayeshah Radiyallahu 'Anha to leave aside the taraweeh. The rak'ahs of tahajjud were never more than eleven rak'ahs. The performing of thirteen rak'ahs has been confirmed Sayyiditina 'Aayeshah Radiyallahu 'Anha herself. On the subject of taraweeh, Maulana-Rashid-Ahmad Gangohi has written a detailed booklet 'Ar Ra'y an Najeeh in Urdu. Those who wish may refer to it. Briefly, in the ahaadith tahajjud is termed as salaatul layl (The prayer of the night), and taraeeh as Qiyaami Ramadhaan (The standing-in prayer-of Ramadhaan). These are two separate prayers. The consensus of many 'ulama is that by Qiyaami Ramadhaan, taraweeh is meant. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam paid much importance to the Qiyaam of Ramadhaan. In many ahaadith the importance of it has been stressed and practised also. Sayyidina Rasulullah Sallallhu 'Alayhi Wasallam has said: "The one that stands in prayer in Ramadhaan with sincere faith and hope, all his sins are forgiven". ('The ulama say by sins only the minor ones are intended). Sayyidina Abu Hurayrah Radiyallahu 'Anhu reports that Sayyidina Rasulullah Sallallhu 'Alayhi Wasallam did not enforce a command that qiyaam should be made in Ramadhaan, but rather persuaded or commanded one to do so. Sometimes Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam performed this salaah (Taraweeh) with a large congregation, and excused himself for not performing it continously, saying that it become fard. There are many reason for it possibly becoming fard by Sayyidina Rasulullah Sallallhu 'Alayhi Wasallam performing it regulary. Certainly the Sahaabah Radiyallahu Anhum, some individually and some in congregation performed this salaah till about the middle of the night, and at times a little longer. Sayyidina Umar Radiyallahu 'Anhu instructed the people in the time of his khilaafah to perform taraweeh with jamaa'ah (congregation) and not individually to avoid confusion. Sayyidina Saa-ib Radiyallahu 'Anhu says: "The Imaam generally recited those surahs that consists of a hundred aayaat. We use to lean on something because of the standing for

lenghty period and the tiredness that resulted. This salaah ended before suhur (sehri)". Many 'ulama have written the consesus of the Ahlus-Sunnah wal Jamaa'ah that tarweeh is sunnah. From among the Ahlul-Qiblah (The people of the Qibila) none besides tha Rawaafid (Shi'ah) deny this. The four Imaams, viz Imaam Abu Hanifa RA, Imaam Shaafi'ee RA, Imaam Maalik RA, Imaam Humbal RA, all have mentioned this in their kitaabs of Fiqh (jurisprudence), that tarawee is twenty rak'ahs sunnah mu-akkidah. Acording to Imaam Maalik RA, a famous saying of his is that tarawee is thirty six rak'ahs.In the 'Mughni' a famous kitaab on Humbali fiqh, it is stated that the view of Ahmed bin Humbal RA is, that the most accepted saying is that taraweeh is twenty rak'ahs. This is also the madh-hab of Sufyaan Thaury RA, Imaam Abu Hanifa RA, and Imaam Shafi'ee RA. The madh-hab of Imaam Malik RA, is that it is thirty six rak'ahs. Imaam Malik RA said: "An envoy of the king came to me, that a concession be given in the rak'ahs of taraweeh. I rejected this ". A student of Imaam Maalik RA says : "Thirty nine rak'ahs were performed in Madinah. i.e. Thirty six for taraweeh, and three witr". This subject has been discussed in detail in the kittab 'Awjaz'. My respected tutors said: 'The thirty six rak'ahs that were performed in Madina, of those, twenty were of taraweeh, between every Sayyidina (stop after every four rak'ahs) it is mustahab to rest the time it too to complete the four rak'ahs. Therefore the people performed four rak'ahs nafl in the Sayyidina. Hence the sixteen rak'ahs performed in the four taraweehs become extra. Anyhow, this is the madh-hab of the Maaliki's. The most eccepted adh-hab of the remaining three Imaams are that it is twenty rak'ahs.

(258) Hadith Number 11

'Aayesh Radiyallahu 'Anha say "Rasulullah Sallallhu 'Alayhi Wasallam performed eleven rak'ahs at night, of which one was a rak'ah of witr. When he completed this he slept on the right side".

Commentary

This hadith contradicts the previous one, in which eight rak'ahs have been mentioned. For this reason some 'ulama have commented on the ahaadith of Sayyiditina 'Aayesha Radiyallahu 'Anha on this subject, which has already been discussed in the previous hadith. As a further explanation, this could also be said that this happened at different occasions. At a time Sayyidina Rasulullah Salallahu 'Alayhi Wasallam performed eight rak'ahs and a time more or less. The second question is about witr been mentioned as one rak'ah. There exists some differences regarding this salaah, the first is in its ordinance. The Hanafis say it is waajib and some Imaams say it is mustahab. As the hadith does not mention this, this question is omitted. Another difference is regarding the rak'ahs of witr. The madh-hab of Imaam Abu Hanifa RA is that witr consists of three collective rak'ahs with one salaam. Other Imaams are of the opinion that it is performed in a single rak'ah. Some say it is one rak'ah with two separate wajib rak'ahs and a salaam before it. Various narrations have been mentioned regarding this. The difference among the a-immah are, on which of these is preferable. The Hanafis support their view with a few ahaadith:

1. The narration of Sayyidina 'Abdullah bin Abi Qays Radiyallahu 'Anhu that has been mentioned by Abu Daawud and others, which has been discussed already in the previous hadith, where Sayyiditina 'Aayesha Radiyallahu 'Anha has mentioned that the salaah of Sayyidina

Rasulullah Sallallahu 'Alayhi Wasallam consisted of four and three, six and three, eight and three and ten

and three. To mention this with such trouble and at every place mention three without increasing or decreasing the number of witr rak'ahs, is a clear proof that in this salaah there is no increase or decrease and remains three rak'ahs. Otherwise Sayyiditina 'Aayeshah Radiyallahu 'Anha would have said seven, nine, eleven, and not six and three etc.

2. Mulla'Ali Qaari has written that the proof of the Hanafiyyah is that there is a consensus among the Sahaabah Radiyallahu 'Anhum that it is jaa-iz (permissible) and preferable that witr is three rak'ahs and there is a difference of opinion in rak'ahs less than this. Some say one rak'ah is also jaa-iz, others say it is altogether not jaa-iz. It is apparent that the consensus of the Sahaabah Radiyallahu 'Anhum is stronger and better than the one wherein there exist discordant views. Sayyidina Hasan Basri Radiyallahu 'Anhu, a famous muhaddith and one of the great sufis, say that there is a consensus among the Muslims that witr consists of three rak'ahs. Umar bin 'Abdul'aziz RA. - the second 'Umar- passed a law after consulting the 'ulama of Madinah, that witr must be performed in three rak'ahs. Hasan RA. was asked a question that 'Abdullah bin 'Umar performed three rak'ahs of witr with a salaam at the end of the second rak'ah and performed the third rak'ah separately? He replied: "His father 'Umar performed the three rak'ahs of witr with one salaam, and he (Sayyidina'Umar Radiyallahu'Anhu) was more learned".

3. It has been prohibited in the ahaadith to perform only a single rak'ah. Sayyidina 'Abdullah bin Mas'ud Radiyallahu 'Anhu was informed that Sayyidina Sa'd Radiyallahu 'Anhu performed only a single rak'ah of witr. He said: "A single rak'ah is not valid in salaah". The Hanafis put forth many proofs from different sources. The 'ulama have written many books on it. In this chapter the fiqhi angle has not been discussed. It is briefly and sufficiently highlighted.

(259) Hadith Number 12.

'Aayeshah Radiyallahu 'Anha reports that: "Rasulullah Sallallahu 'Alayhi Wasallam performed nine rak'ahs at night".

Commentary

In the madh-hab of the Hanafis this is six rak'ahs tahajjud and three rak'ahs witr. In a narration from Sayyidina 'Abdullah bin Abi Qays Radiyallahu 'Anhu, Sayyiditina 'Aayeshah Radiyallahu 'Anha herself has said the words: 'Six and three'.

(260) Hadith Number 13.

Hudhayfah bin Al Yamaan Radiyallahu 'Anhu says he performed salaah with Rasulullah Sallallahu 'Alayhi Wasallam one night. (It has been reported in a few narrations that this incident took place during a night of Ramadaan. It is possible that this was tahajjud or Taraweeh salaah). After commencing the salaah he recited:

Allahu Akbar, dhul malakuti wal jabaruti wal kibri-yaa-i wal a-za-mati

Translation: Allah is supreme! Lord of Dominion, Power, Majesty, and Magnificence.

He then recited (after the Faatihah) Surah Baqarah, and performed ruku'. The length of the ruku' was as long as the qiyaam (standing posture). (The 'ulama give two meanings to this and both are possible. The first is that the ruku' was as long as the qiyaam. For example, if the qiyaam was for one hour, the ruku' was also for about one hour. Accordingly, this mas-alah is established, that if the ruku' and sajdah are longer than normal, the salaah will be valid. The second is that the qiyaam was longer than normal. In this instance if the qiyaam was for an hour, and the ruku' for fifteen minutes, then too it will be truly explaining this hadith. According to this saying the salaah remains in the normal manner. i.e. a fundamental action of salaah that was long, like qiyaam, remained long. And those that were short, like ruku' or sajdah, remained short. But certainly every fundamental action was longer than normal). Rasulullah Sallallahu 'Alayhi Wasallam repeated:

Subhaana rabbiyal azimi-Subhaana rabbiyal azimi

Translation: Glory be to my Lord the Magnificient.

He lifted his head from the ruku' and stood. This standing was also long like that of the ruku'. At this moment he repeated:

Li rabbiyal hamdu-Li rabbiyal hamdu.

Translation: All praises are for my Lord. All praises are for my Lord.

He then performed the sajdah. The sajdah was as long as the qawmah (standing in between the ruku' and sajdah). and he recited:

Subhaana rabbiyal aa'laa-Subhaana rabbiyal aa'laa

Translation: Glory be to my Lord the Exalted. Glory be to my Lord the Exalted.

He then sat up from the sajdah. This sitting was also long as that of the sajdah. Here he repeated:

Rabbigh-fir lee-Rabbig-fir lee

Translation: O Lord forgive me. O Lord forgive me.

Rasulullah Sallallahu 'Alayhi Wasallam recited in this salaah Surah Baqarah, Surah Aali 'Imraan, Surah Nisaa, Surah Maa-idah or Surah An'aam. The narrator (Sayyidina Shu'ba Radiyallahu'Anhu) is in doubt regarding the last two surahs, whether is it Maa-idah or An'aam.

Commentary

This hadith apparently indicates that these four surahs were recited in four rak'ahs. The narration of Abu Daawud is more detailed and it is stated therein that Sayyidina Rasulullah Sallallahu

'Alayhi Wasallam performed four rak'ahs wherein he recited these four surahs. But in a narration of Sahih Muslim and others it is mentioned that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam recited Surah Baqarah, Surah Nisaa and Surah Aali 'Imraan, all three in one rak'ah. The narration of Abu Daawud and Muslim apparently seem to be on different occasions. Although it may also be possible that this is the same event and an error may have occurred in transmission. It is not necessary to suppose it is an error, as Sayyidina. Rasulullah Sallallahu 'Alayhi Wasallam daily performed lengthy prayers. There could be no perplexity if four surah' were recited in four rak'ahs once, and three surahs in one rak'ah at another time.

(261) Hadith Number 14.

'Aayeshah Radiyallahu 'Anha says: "Once at night (salaah time), Rasulullah Sallallahu 'Alayhi Wasallam kept on repeating one aayah."

Commentary

The aayah is the last aayah of Surah Maa-idah:

In tu-adh-dhib-hum fa-innahum 'ibaaduk. Wa in tagh-fir lahum fa-innaka antal azizul hakim

Translation.. "If Thou punish them, lo! they are Thy slaves, and if Thou forgive them, (lo! the are Thy slaves).Lo! Thou, only Thou, art Mighty, the wise".Surah Maa-idah, 118.

The Being that possesses great power, if He wills, He may forgive the criminal. The One that is all Wise, there is Wisdom and benefit in every act of His. The reason for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam reciting this aayah while standing and also in the ruku and sajdah, and repeating it many times, is to bring to mind the two attributes of Allah, namely the attributes of justice and forgiveness. The whole scene on the day of qiyaamah will be of these two things. It is stated that Imaam Aa'zam Abu Hanifah RA. also recited the following aayah the whole night:

Wamtaazul yauma ayyuhal mujrimun

Translation. "But avaunt ye, O ye guilty, this day!" SurahYaseen, 58.

In this aayah too the scene of qiyaamah is portrayed. That today the sinners should separate and distinguish themselves. What a severe and nerve-chilling command this is. Today they are together with the pious and holy people and benefiting from the barakaat (blessings) they receive, but at this moment the sinners will be separated from them. May the Most Merciful Allah with His Grace keep those pious souls under His shadow, otherwise it is really a time for great trials.

(262) Hadith Number 15.

'Abdullah bin Mas'ud Radiyallahu 'Anhu reports: "Once at night I performed salaah with Rasulullah Sallallahu 'Alayhi Wasallam. Rasulullah Sallallahu 'Alayhi Wasallam stood for such a

long time that I intended to commit an evil deed". Someone asked him what deed did you intend to commit? He replied. "To sit down and leave Rasulullah Sallallahu 'Alayhi Wasallam alone".

Commentary

This may have two meanings. If I sit and perform salaah Sayyidina Rasulullah Sallallahu'Alayhi Wasallam will remain standing alone.This was said to be a bad action and a sign of disrespect. There is a possibility that by saying 'sit down, he meant ending his prayer. It is clear that this is rude, bad and shows disrespect and carelessness, that while performing salaah with Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to end the niyyah and sit down. While standing he became tired, then this type of thoughts entered his mind.

(263) Hadith Nuinber 16.

'Aayeshah Radiyallahu 'Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam Performed salaah (in old age) in a sitting posture (due to reciting lengthy portions) When about thirty or forty aayaat were left he stood up and recited (completed) these. He then performed the ruku' and sajdah. He did the same in the second rak'ah".

Commantary

A group among the 'Ulama have stated that it is not jaa-iz for a person performing salaah in a sitting posture to stand up - then perform the ruku'and sajdah. The majority of the 'ulama including the four a-immah say it is jaa-iz (permissible) to do so. Likewise it is also jaa-iz to stand and perform these. This applies only to nafl salaah. It is not permissible for the able-bodied who can stand, to sit and perform the fard salaah.

(264) Hadith Number 17

'Abdullah bin Shaqeeq Radiyallahu' 'Anhu reports that he asked 'Aayeshah Radiyallahu 'Anha regarding the nawaafil prayers. She replied: "Rasulullah Sallallahu'Alayhi Wasallam performed nawaafil in the long part of the night whilst standing, and performed nawaafil in the long part of the night whilst sitting. His noble habit was that if he stood and recited (the Qur-aan) he performed ruku' and sajdah in a standing posture. If he recited whilst sitting, he performed the ruku' and sajdah in a sitting posture".

Commentary

The 'ulama give two meanings of the phrase 'long part of the night'. One is that a long portion was recited whilst standing and a long portion whilst sitting. The second is that this is the description of different nights. On some nights he recited lengthy sections whilst standing and on some nights he recited lengthy sections whilst sitting. The second explanation is more appropriate, which means it was the practice of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam always to recite lengthy sections in the rak'ahs of tahajjud. If he sometimes felt weak he sat and performed the tahajjud, otherwise he stood and performed it.

The last section of this hadith seems to contradict the previous one. The 'ulama have mentioned that both incidents are on separate occasions. The stipulation of nawaafil is on strength, willingness and hapiness. Whatever strength and temperament was experienced at the time, salaah was performed accordingly. Besides, many acts of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam were meant to educate. He performed many deeds to let the people know that certain deeds could be performed in a particular manner. This is known as bayan jawaaz (sign of permissibility). Therefore Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam received the full reward for performing salaah in a sitting posture. Others will receive full reward for performing salaah in a standing posture and only half for sitting and performing salaah. The reason being that by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam sitting and performing salaah, he was fulfilling an object of the nubuwwah (prophethood). The aim and mission of a nabi is to give a practical demonstration on how deeds are to be performed.

(265) Hadith Number 18.

Hafsah Radiyallahu 'Anha, the wife of Rasulullah Sallallahu 'Alayhi Wasallam reports: " Rasulullah Sallallahu 'Alayhi Wasallam performed while sitting. He recited surah in it, and recited with such tarteel (distinct and clear intonation), that the surah became longer than one that is lengthier".

Commentary

A small surah recited with tarteel and qira-ah, can take the same time as it takes to recite a longer surah (if recited in an ordinary manner). Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam recited the Qur-aan with calmness and little by little. He did not recite with haste. The time it took him to recite a small surah, takes another person the same time to recite a long surah. The reason his feet swelled, was due to standing for long periods.

(266) Hadith Number 19.

Aayesha Radiyallahu 'Anha reports: "Rasulullah Sallallahu 'Alayhi Wasallam performed most of his (nafl) salaah in a sitting posture before he passed away".

Commentary

This was the period when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had become weak and he recited lengthy portions of the Qur-aan, as has been mentioned previously. He performed the major part of the nafl salaah whilst sitting for this reason. The ajr (thawaab- reward) for sitting and performing salaah is half that of performing salaah in a standing posture. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is exempted from this rule. For Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to sit and perform salaah, is the same in reward as that of standing and performing salaah as mentioned above. A narration has been mentioned in the Abu Daawud and other kitaabs that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has said: "I am not like you in this manner. I receive the same amount of ajr (thawaab-reward) when sitting and performing salaah".

(267) Hadith Number 20.

Ibn 'Umar Radiyallahu 'Anhu reports: "I performed two rak'ahs before and after zuhr, and two rak'ahs after maghrib with Rasulullah Sallallahu 'Alayhi Wasallam in his house, and (also) two rak'ahs after 'eshaa in his house".

Commentary

The sunnah prayers are mentioned in this hadith. The importance of sunnah mu-akkidah according to the Hanafis are the same as that mentioned in the hadith of Sayyidina Ibn 'Umar Radiyallahu 'Anhu. The sunnah of zuhr are four instead of two according to the Hanafis. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has said in many ahaadith: "The one that continually and habitually performs twelve rak'ahs every day and night, Allah Ta'aala creates for him a house in Jannah". The. details of the twelve rak'ahs have been mentioned in many ahaadith from Sayyiditina 'Aayeshah Radiyallah 'Anha and Sayyiditina Umm Habibah Radiyallahu'Anha, in which the same view is mentioned as the one narrated by Sayyidina Ibn 'Umar Radiyallahu

'Anhu. Certainly in these narrations it is stated that four rak'ahs were performed before the zuhr fard. It is reported in a hadith: "The one that performs four rak'ahs with one salaam before zuhr, the doors of the heavens open up for that person", which means it is quickly accepted. Bukhaari and Muslim narrate a hadith that Sayyidina Rasulullah Sallallahu'Alayhi Wasallam never omitted the four rak'ahs before zuhr. Musnad Ahmad, Abu Daawud and others have written a hadith of Sayyiditina 'Aayeshah Radiyallahu 'Anha that: "Rasulullah Sallallahu 'Alayhi Wasallam performed four rak'ahs in the house before going for salaah". Apparently it seems Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam performed the sunan at home, then went into the masjid, as mentioned by Sayyiditina 'Aayeshah Radiyallahu 'Anha and others. A detailed narration of Sayyiditina 'Aayeshah Radiyallahu 'Anha is mentioned in the Abu Daawud, wherein she states: "Rasulullah Sallallahu 'Alayhi Wasallam performed four rak'ahs in my house, then went to the masjid and led the fard salaah. Thereafter he returned to the house and performed two rak'ahs '. He came to my house after maghrib salaah and performed two rak'ahs. He also came after the 'eshaa salaah and performed two rak'ahs, and after the subh saadiq performed two rak'ahs, then went for (the fajr) salaah". From this detailed hadith we find that the sunan were often performed at home. When he did come to the masjid, it is probable that the tahiyyatul masjid was performed. Sayyidina Ibn 'Umar Radiyallahu 'Anhu reports, and this may be possible, that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam some- times because of necessity may have performed only two rak'ahs sunnah. Sayyidina Ibn 'Umar Radiyallahu 'Anhu saying in the hadith under discussion: "That he performed salaah with Rasulullah Sallallahu 'Alayhi Wasallam", does not mean that he performed them with jamaa'ah (in congregation). Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam performed his sunan and I (Sayyidina Ibn'Umar Radiyallahu 'Anhu) also performed my sunan. It has not been ascertained that sunnah prayers were performed with jamaa'ah (besides the taraweeh in Ramadaan).

(268) Hadith Number 21.

Ibn 'Umar Radiyallahu 'Anhu reports.. "Hafsah (my sister, Ummul Mu-mineen) related to me that when the time of fajr began (subh saadiq), and the mu-adh-dhin called out the adhaan, Rasulullah Sallallahu 'Alayhi Wasallam performed two short rak-'ahs".

Commentary

Regarding the sunnah of fajr, it has been stated in most of the narrations that Sayyidina Rasulullah Sallallahu'Alayhi Wasallam short- ened its rak'ahs. To the extent that some 'ulama say, only the Faatiha (Alhamdu) should be recited and it is not necessary to add a surah to it. The fact is, that it has been ascertained that Sayyidina Rasulullah sallallahu'Alayhi Wasallam recited a surah therein. Certainly it is better to recite a short surah. A narration in the Sahih Muslim is mentioned that Sayyidina Rasullullah Sallallahu 'Alayh Wasallam recited the surahs of Kaafirun and AI-Ikhlaas in this sunnah. Other surahs have also been reported in the ahaadith. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has said. "How wonderful these two surahs are, that they are recited in the sunnahs of the fajr salaah".

(269) Hadith Number 22.

Ibn 'Umar Radiyallahu 'Anhu says: "I memorised from Rasulullah Sallallahu 'Alayhi Wasallam eight raka-aat; two before zuhr and two after zuhr; two rak'ahs after maghrib and two after 'eshaa". Ibn 'Urnar Radiyallahu'Anhu said.. "Hafsah related to me about the two rak'ahs of the morning, which I did not observe from Rasulullah Sallallahu'Alayhi Wasallam".

Commentary

Since these two rak'ahs were almost always performed in the house and mostly at the time of fajr the mind is not attentive, therefore, it is not impossible for Sayyidina Ibn 'Umar Radiyallahu 'Anhu to say this. Some 'ulama are of the opinion that the meaning of 'not observing it', is that he had not seen it at the time Sayyiditina Hafsah Radiyallahu 'Anha had seen it. He had the opportunity of observing it later as we find in a few narrations, where Sayyidina Ibn'Umar Radiyallahu 'Anhu describes his observance of these sunan. Of all the sunan, the one of the fajr is the most emphasised. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam many a time emphasised its importance. For this reason some 'ulama have declared it waajib. Particular importance should therefore be attached to it.

(270) Hadith Number 23.

'Abdullah bin Shaqeeq Radiyallahu'Anhu reports: "I asked 'Aayesah about the (nawaafil) prayers of Rasulullah Sallallahu 'Alayhi Wasallam?". She replied: "He used to perform two rak'ahs before and two after zuhr. Two after maghrib and two after 'eshaa, and two before fajr".

Commentary

Besides the two rak'ahs before the zuhr, the rak'ahs mentioned are the same as that of the Hanafi madh-hab. The view of the Hanafis is that the sunnah before zuhr consists of four rak'ahs. This has been mentioned previously in the commentary of the hadith narrated by Sayyidina Ibn 'Umar

Radiyallahu 'Anhu. A hadith of Sayyiditina, 'Aayeshah Radiyallahu 'Anha is mentioned in the Bukhaari that: "Rasulullah Sallallahu 'Alayhi Wasallam did not neglect the performing of four rak'ahs before zuhr, and two rak'ahs before fajr". Meaning he performed them regularly. Therefore, it shall be said that this (performing of two rak'ahs) was because of some necessity.

(271)Hadith Number 24.

'Aa-sim bin Damrah Radiyallahu'Anhu says: "We asked'Ali about the nawaafil that Rasulullah Sallallahu 'Alayhi Wasallam performed in the day". (He must have known already about the nawaafil of the night i.e. tahajjud etc. Many well known narrations have been narrated regarding the tahajiud) 'Ali Radiyallahu 'Anhu replied: "You do not have the strength to perform these." (i.e. The importance, punctuality, humility and humbleness Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam attached to performing these prayers, cannot be fulfilled. The reason for saying this was to admonish, as what benefit is there simply by asking and investigating, until an effort is not made to practise these) We replied: "The one amongst us who has the strength, will perform it"., (Those who do not possess the strength, will learn so that others could be guided and an effort will be made to practise). 'Ali Radiyallahu 'Anhu said: "In the morning when the sun rises to the height of that, the same as it is at the time for 'asr. At that time Rasulullah Sallallahu 'Alayhi Wasallam performed two rak'ahs (Salaatul ish-raaq). When the sun rose in the east to the height, where it is in the west at the time of zuhr salaah, he performed four rak'ahs (salaatut duha-chaast-, this will be explained in the ensuing chapter). He performed four rak'ahs before the salaah of zuhr, and two.after (These six rak'ahs are sunnah mu-akkidah). Four rak'ahs were performed before 'asr. In between the four rak'ahs he sat and sent salutations on the malaa-ikah.muqarrabeen, the ammbiyaa and the mu-mineen".

Commentary

The tashahhud (At-tahiyyaat) may be referred to here, as in it the words "Assalamu'al'ayka ayyuhan nabiyu are mentioned. In this case where four rak'ahs are mentioned, all are included herein. This may also be possible that it means salaam was made after two rak'ahs. The aim will then be that in the four rak'ahs before 'asr two salaarns were made. It has been ascertained that both types, two and four rak'ahs were performed before 'asr. Sayyidina 'Ali Radiyallahu 'Anhu has himself also narrated both hadith.

Chapter on salaatut duha (chaast prayers)

According to the fuqahaa (jurists) and muhadditheen (hadith scholars) the time for salaatut duha is from the morning after the makruh time passes till zawaal. But according to the sufis these are two separate prayers, one is called ish-raaq and the other duha (chaast) prayers. The sufis substantiate their view from the previous hadith of Sayyidina'Ali Radiyallahu 'Anhu and other narrations. The 'ulama differ on salaatut duha. The commentators on hadith have written eight ma-dhaa-hib of the 'ulama. According to Imaam Abu Hanifah this salaah is rnustabab. The

'ulama have written that many ahaadith have been narrated regarding this salaah. In the kitaab 'Awjaz' narrations of twenty five Sahaabah Radiyallahu 'Anhum have been mentioned. Besides these there are many others. It has been reported in a hadith that a human has three hundred and sixty joints. For every joint a daily sadaqah is necessary, thanking Allah Ta'aala that He has kept it safely in its proper condition. Look at the joints of the finger for instance. If it dislocates' the finger becomes useless. Instead of remaining soft, it becomes hardened. Nor will the finger move, nor can anything be held, picked up. Thus Sayyidina Rasulullah Sallallahu'Alayhi Wasallam counted the sadaqahs, that to utter once subhanallaah, is also a type of sadaqah. He then said.. "The two rak'ahs of chast is a complete sadaqah on behalf of the three hundred and sixty joints (of the body)". The author has mentioned eight ahaadith in this chapter.

(272) Hadith Number l.

Mu'aadhah Radiyallahu 'Anha says: "I asked 'Aayeshah, 'Did Rasulullah Sallallahu'Alayhi Wasallam perform the salaatut duha (chaast prayers) ?" She replied: "Yes, he performed four rak'ahs (the least), and added to it the amount Allah Ta'aala willed".

Commentary

Salaatut duha is a nafl devotion, therefore at least two rak'ahs could be performed. More could be added to it, if the heart wills, which has no end. It has been ascertained that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam performed up to twelve rakahs. Some are of the opinion, that it has been ascertained that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam only performed eight rak'ahs. But one has certainly been encouraged in a narration to perform up to twelve rak'ahs.

(273) Hadith Number 2.

Anas Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam performed six rak'ahs of the salaatut duha".

Commentary

Due to different times, different number of rak'ahs have been narrated regarding the salaatut duha of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Therefore there will be no contradiction between them. For this reason the 'ulama have written that at least two rak'ahs, and it is best that eight or twelve rak'ahs be performed. It has been narrated that Sayyidina Rasulullah Sallallahu 'Alahi Wasallam usually performed eight rak'ahs.

(274) Hadith Number 3.

'Abdurrahmaan bin Abi Layla RA. (a Taabi'ee) reports: "None had given me the news that they had observed Rasulullah Sallallahu 'Alayhi Wasallam perform the salaatut duhah besides Ummi Haani. She said: Rasulullah Sallallahu 'Alayhi Wasallam came to her house, the day Makkah was conquered. He performed ghusl (bath), then performed eight rak'ahs. I did not observe Rasulullah Sallallahu 'Alayhi Wasallam perform any salaah shorter than these, despite him

performing every ruku' and sajdah properly'". (He did not perform the ruku' and saidah haphazardly because the salaah was short).

Commentary

'Abdurrahmaan RA. saying that none besides Sayyiditina Ummi Haani Radiyallahu 'Anha narrated this hadith, does not necessarily mean that no other Sahaabi knew about this. In this chapter the narration of a few Sahaabah Radiyallahu 'Anhum are mentioned. Ibn Jareer RA. says: 'So many ahaadith have been narrated on salaatut duha that it reached the stage of tawaatur (unbroken chain of authentic narrators). It has already been stated that nineteen Sahaabah Radiyallahu 'Anhum narrated about this salaah. It may be that those people did not have information that from whom did 'Abdurrahmaan RA. investigate about this salaah. There is no perplexity in this. Some 'ulama are of the opinion that the salaah mentioned in the hadith under discussion, was not the salaatut duha, but a prayer of thanks on the conquering of Makkah. It was the practice of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam when an event of happiness occurred, to perform salaatus shukr (prayer of thanksgiving). It may also be possible that these eight rak'ahs included both the Salaatut duha and salaatus shukr.

(275) Hadith Number 4

'Abdullah bin Shaqeeq Radiyallahu 'Anhu relates: "I enquired from 'Aayeshah, that did Rasulullah Sallallahu 'Alayhi Wasallam perform the salaatut duha?". She replied: "No he did not regularly perform it, but when he returned from a journey he performed it".

Commentary

It was the noble habit of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam that whenever he returned to Madinah Munawwarah, he entered the city in the morning. He first entered the masjid and performed nafl prayers. This reply of Sayyiditina 'Aayeshah Radiyallahu 'Anha is the opposite of what was given in reply to a question of Sayyiditina Mu'aadhah Radiyallahu 'Anha mentioned at the beginning of this chapter. The 'ulama-have therefore given different explanations to this. Imaam Bayhaqi has given this explanation, that in the hadith where it has been denied, the denial is of it not being performed regularly, which is not refuting that it was performed occasionally. Meaning he did not perform it regularly. In the hadith where the affirmative is mentioned, i.e. that he performed this salaah, it will be taken to be performed more often. Some of the 'ulama have summed it up thus, that he only performed this salaah in the masjid when he returned from a journey, otherwise at ordinary times he performed it in the home. In this hadith (under discussion) the object is the denial that this salaah was performed in the masjid. It was only performed in the masjid when he returned from a journey, as mentioned in the above hadith.

(276) Hadith Number 5.

'Abu Sa'eed Al-Khudari Radiyallahu 'Anhu relates: "Rasulullah Sallallahu 'Alayhi Wasallam at times performed the salaatut duha with such regularity, that we thought, he would not leave it. At

times he left it (fearing it might become fard or because of some advantage), till we thought he left it completely, and would not perform it again".

Commentary

" Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam taking the ummah into consideration, discontinued many devotions, of which there are many examples. Sayyiditina 'Aayeshah Radiyallahu 'Anha says: 'Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam very much liked to do a few things, but did not do it, fearing it would become fard on the ummah'.

(277) Hadith Number 6.

Abu Ayyub Ansaari Radiyallahu'Anhu says. "Rasulullah Sallallahu 'Alayhi Wasallam always performed four rak'ahs after the time of za'waal. I said: 'O Messenger of Allah. You give much importance to these four rak'ahs after the zawaal of the sun?' Rasulullah Sallallahu 'Alayhi Wasallam replied: 'The doors of the skies open from the zawaal of the sun till the zuhr salaah is performed. I desire that a good deed of mine reaches the skies at that time'. I asked: 'Is there a recital in every rak'ah?' He replied: 'Yes'. I enquired: 'Should salaam be made at the end of two rak'ahs?' Rasulullah Sallallahu 'Alayhi Wasallam replied 'No' (Salaam should be made only at the end of four rak'ahs)".

Commentary

The sufis name this salaah as salaatuz zawaal, and this is included in the mustahab prayers. According to the majority of the muhadditheen this is the four sunan of zuhr salaah. The reason being, besides the sunan of zuhr, there is no other nafl prayer after zawaal (midday) that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam performed regularly. In both cases according to both sayings this hadith and the ensuing one has no apparent relevance with the salaatut duha.

It is perplexing that Imaam Tirmidhi has mentioned this hadith in this chapter. The mashaa-ikh have given a few explanations regarding this. The first is that this was the ending time for chast, therefore it was naturally included here, and a separate chapter was not created. Some are of the opinion that this is due to an error committed by the copier (calligrapher), which resulted in this being mentioned here. Otherwise its original place was in the previous chapter. It is said that in a few copies of this kitaab, this hadith is mentioned under the previous chapter, and not in this chapter. Some have given other explanations too.

(278) Hadith Number 7.

'Abdullah bin Saa-ib Radiyallahu'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam performed four rak'ahs after zawaal before the zuhr salaah, and used to say: 'The doors of the heavens open at this moment. I like that a good deed of mine ascend there at this moment'".

Commentary

What deed can there be more pious and better than salaah, as this is the best among all devotions. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has said: "The coolness of my eye is in salaah". In another hadith it is stated: "The one that performs salaah, is like one having a private conversation with Allah".

(279) Hadith Number 8.

'Ali Radiyallahu 'Anhu used to perform four rak'ahs before zuhr and used to say: "Rasulullah Sallallahu 'Alayhi Wasallam also performed these four rak'ahs after zawaal, and recited long verses therein".

Commentary

Imaam Ghazaali has stated in his Ihya 'Ulumid Deen, that it is desirable to recite the Surah Baqarah in these four rak'ahs, or a similar surah which consists of more than a hundred aayaat, so that a sunnah of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam could be practised in reciting a lengthy portion.

Chapter on Sayyidina Rasulullah Sallallahu'Alayhi Wasallam performing nawaafil at home

It is better to perform the nawaafil in the home. It has been mentioned in many narrations that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam exhorted one to perform these at home and did so himself. Many benefits are derived from this devotion. Among these are that barakah of salaah the home becomes fulled with barakah and nur. The memebers of the household will learn the salaah, and will gain the courage to perform these. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had commanded in a few ahaadith that "perform part of the prayers in the home. Do not make it a cemetery".i.e. Do not make the house like a cemetery where salaah is not performed, or like the dead who do not perform the prayer. Do not make the house in this manner a resemblance of a graveyard. The author has mentioned only one hadith in this chapter.

(280) Hadith Number 1.

'Abdullah bin sa'd Radiyallahu 'Anhu says: "I enquired from Rasulullah Sallallahu 'Alayhi Wasallam, is it more meritorious to perform nafil salaah in the home or in the masjid? Rasulullah Sallallahu 'Aayhi Wasallam replied: 'Do you observe that my house is so near the masjid (which does not make it difficult, or cause a hindrance in coming to the masjid, in spite of all this) I prefer to perform the salaah, besides the faraa-id, in my house, rather than in the masjid".

Commentary

As the nawaafil are based on concealment, therefore it is better to perform it in the home, to ensure complete concealment. It keeps away from show and pretence. But certainly, it is undesirable that the faraa-id etc.be concealed. More ajr (thawaab-reward) is gained by performing it in the masjid. Included are also the rak'ahs performed after tawaaf of the Ka'bah, salaatut taraweeh etc. Although the tarawee is not from the faraa-id it is a peculiar feature of Ramadhaan, and is masnun to perform in jamaa'ah (congregation). Likewise is every salaah performed with jamaa'ah like salaah of kusuf (solar eclipse prayer), which are meant to be publicly declared. Therefore it is desirable to perform these in the masjid.

Chapter on the fasting of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

The nafl saum (fast) of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is discussed here. It was the noble practice of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to observe many siyaam (fasts). At times he continually observed fasts for many days. The virtues of fasting have been mentioned in many kitaabs. In every command of Allah there are thousands of benefits and wisdom. The human mind and lofty thinking cannot reach the wisdom of the All Wise Allah. Every person can grasp the deeni and dunyawi (worldly) benefits of Allah's commands only till where it can think loftily. The wisdom of Allah is much higher than this. In the manner that all other commandments are filled with thousands of benefits, likewise is the saum, a few of its benefits are apparent and self-evident, one of which is beneficence and sympathy. One who remains hungry, can feel what a hungry person experiences. The difficulties the hungry confront. In such a state one creates a passion to help the hungry, and the feeling to help the poor is also sensed. More than this, it subdues one's animalistic passions and urges. Many a time when these tendencies irritate a human, it results in degrading a human religiously as well as materially. Maulana Rumi explains this in the following couplets:

'This love which the people have today, is not the love which good people have. This is a mischief to fill the stomach. When the stomach is filled, then unlawful deeds come to mind. And when the stomach is empty and full of hunger, then love and its kind are all forgotten'.

Therefore it is stated in the hadith: "The one who cannot get married, should observe many fasts, for this will subdue his carnal passions". A major benefit of saum is the great spiritual strength that is derived from it. For this reason, in every religion and society there was a form of saum. From among the truthful religions, since the time of Sayyidina Aadam 'Alayhis Salaam, saum has been prescribed. The practices of the Ambiyaa 'Alayhimus Salaam were different in this matter. Sayyidina Nuh 'Alayhis Salaam, always fasted for twelve months. The practice of Sayyidina Daawud 'Alayhis Salaam was to fast every alternate day. Sayyidina 'Eesa 'Alayhis Salaam fasted every third day. In the same manner the Ambiyaa 'Alayhimus Salaam had different practices. The practice of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was unique in this respect. Due to periodical benefits, it was his practice to fast on special and fixed days. Besides this, at times for timely benefits he continuously fasted, and at times did not fast. The

reason is clear, that when saum is observed as an antidote or a medical cure the timely benefits, it will be necessary as is the principle of medicine to use less or more. The author has given a few examples of the practices of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

(281) Hadith Number 1.

'Abdullah bin Shaqeeq Radhiyallahu 'Anhu reports: "I inquired from 'Aayeshah Radhiyallahu 'Anha regarding the (nafil) saum of Rasulullah Sallallahu 'Alayhi Wasallam. She replied: 'At times Rasulullah Sallallahu 'Alayhi Wasallam fasted countinuously. We used to say, he will keep on fasting (this month). At times he did not fast, till we began thinking he will not fast (that month). Rasulullah Sallallahu 'Alayhi Wasallam did not fast for a month after he came to Madinah, besides the fasts of Ramadhaan'". (In this manner, the passing of the whole month without fasting was not observed. As mentioned in Abu Daawud. This practice of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam will be mentioned in the commentary of hadith number three in detail).

(282) Hadith Number 2.

Anas Radiyallahu 'Anhu reports: "Someone was asked about the saum of Rasulullah Sallallahu 'Alayhi Wasallam? He replied: 'It was his noble habit to fast on different occasions. In some months he fasted for so many days, that it was thought he would continue fasting. In other months he did not fast, we thought he would not fast now. It was also from his noble habits that if one wanted to observe Rasulullah Sallallahu 'Alayhi Wasallam performed salaah at night, it was possible, and if one wanted to observe Rasulullah Sallallahu 'Alayhi Wasallam sleep at night, this too was possible'".

Commentary

The object here is that the noble habit of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was not to sleep the whole night, neither to remain awake the full night, but adopt a middle course, wherein the rights of the nafs were considered, and also the 'ibaadaat were given its full importance.

Therefore it was possible to observe his sleep at night as he retired for a portion of the night, and also observed the salaah, as part of the night was devoted to prayers. Some of the 'ulama have given another explanation to this, that the noble habit of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam varied in this respect. At times he performed the nawaafil in the first portion of the night. Sometimes in the middle portion of the night. At times in the last portion of the night. Therefore, if one wanted to observe sleep or salaah at a special time of the night, this too was possible. If one feels that one would like to observe the salaah of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam at a certain part of the night, then this opportunity could also be obtained, and if one wished to observe the sleep at this time an opportunity could also be obtained at some time. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam would rotate the time spent in prayer to every portion of the night on different days. We understand two benefits of this. The first is that the main object is worship, and man was created for this reason, resulting in attaining the pleasure of Allah. On every portion of the night, at one time or another, the blessings will be

obtained. The second is, that when 'Ibaadah (devotion) is confined to an appointed time, it becomes a sort of habit, then the taste and pleasantness of hardship does not remain. When 'ibaadah is performed at different times of the night it will not become a habit.

(283) Hadith Number 3.

Ibn 'Abbaas Radiyallahu 'Anhu relates: "Rasulullah Sallallahu 'Alayhi Wasallam fasted the major portion of the month at times, till we thought that he did not intend ending the fasts. In some months he did not fast, we began to think he would not fast now. Besides Ramadaan he did not fast for a full month".

Commentary

The practice of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has been mentioned in many narrations. There are two reasons for this. The first one has already been mentioned in the beginning of the chapter, that in reality saum is an antidote, and at times it is a medicine for spiritual fulfillment and other benefits. In this manner according to the general rules of medicine, at times it is necessary to use medicine continuously, and at times there is no need for it, or if it is casually needed, then due to some timely obstacles it is necessary to abstain from it. This is common among physicians. Who can reach the state of a spirtitual doctor more than Sayyidina Rasulullah Sallallahu 'Alayhi wasallam, therefore, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam many a time fasted continuously for some timely necessities, and at times did not fast. The spiritual doctors of the ummah, may determine for the sake of spiritual benefit, when should one fast and when should one not fast. Those who are not spiritual doctors themselves, should consult those who are and benefit from them. The second reason is this that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has a few special practices. For example, the fasting on the days of Monday and Thursday; three days in every month; the ayyamul beed (i.e. the 13th 14th 15th day of the Islaamic lunar month); tenth of Muharram and the tenth of Dhul Hijjah etc. Many times because of being on a journey, or due to some obstacles these fasts were not kept. When the obstacles were overcome he kept these missed fast as qadaa, and also to complete his special practices. It was also from the special habit of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam that whenever he began a devotion he continually kept up the practice. Therefore whenever any fast were missed from his special practices, he completed them by observing continuous fasts. O Allah grant us the strength to follow his noble path.

(284) Hadith Number 4.

Ummi Salaah Radiyallahu 'Anha reports: "I did not observe Rasulullah Sallallahu 'Alayhi Wasallam fast for two consecutive months, besides the month of Sha'baan and Ramadhaan".

Commentary

Apparently this hadith seems to contradict all the previous ahaadith. Till now all the ahaadith were unanimous that besides Ramadhaan Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not fast for a complete month. In this hadith the month of Sha'baan has also been added. The 'ulama have reconciled both in many ways . The first is that in this hadith the whole of Sha'baan

is mentioned as an exaggeration. The noble habit of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was to fast for most part of the month. This has accordingly been made clear in a hadith from Sayyiditina Aayeshah Radiyallahu 'Anha which will be mentioned in the ensuing hadith. The second is that it may be possible, at some time Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam by chance kept fast for the whole month of Sha'baan, the news of which reached Sayyiditina Ummi Salamah Radiyallahu 'Anha and did not reach the others. The third is that in the narrations of Sayyiditina Aayesha Radiyallahu 'Anha, Sayyidina Ibn Abbas Radiyallahu 'Anhu, and others, the habit of doing so is denied, that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not fast for consecutive days in any month besides that of Ramadhaan. It will not contradict this statement if by chance fasts are kept for the full period of any other month. Therefore if for some reason Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam fasted for the whole month of Sha'baan in some year, -and since this was not his normal practice, -for this reason Sayyiditina 'Aayeshah Radiyallahu 'Anha and others did not mention it, and Sayyiditina Ummi Salamah Radiyallahu 'Anha men- tioned he did, because he fasted for the whole month. There is no contradiction here. The fourth explanation is that in the beginning Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam fasted for the whole month of Sha'baan and in the later years because of weakness, lessened the amount of days. Therefore, whoever mentions the later deeds, said this because it was towards the end, and said he fasted for most of the month. The one that thought that this was because of some reason or obstacle, says the original practice was to fast for the whole month. Some are of the opinion that it is the opposite, in the beginning he fasted for most of the month and in later days he began fasting for the full month.

(285) Hadith Number 5.

"Aayeshah Radiyallahu 'Anha says: "I did not observe Rasulullah Sallallahu 'Alayhi Wasallam fast for more days in any month (excluding Ramadaan) other than Sha'baan. He fasted for the major part of the month, and nearly fasted for the full month".

Commentary

This goes a bit further where Sayyiditina 'Aayeshah Radiyallahu 'Anha clearly mentions the fasting of the full month of Sha'baan, by this, an exaggeration is indicated. The reason for fasting the major portion of Sha'baan is mentioned by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam himself that, 'In this month, there is also that day wherein the deeds of the year are presented before Allah. I love that my deeds should be presented whilst I am fasting'. Besides this many other reasons are narrated in the ahaadith. It is possible that at a certain time it is for a particular reason and at another time it is for some other reason. The combining of many reasons at one time has also been mentioned by Sayyiditina 'Aayeshah Radiyallahu 'Anha, that the Practice of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was to fast for three days in every month. At times, due to unforeseen circumstances these were not observed. The total qadaa (of missed fasts) were combined and kept in Sha'baan by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. In another narration it is mentioned that it was the practice of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to fast on every Monday and Thursday. In this manner during the course of the year, due to circumstances the fasts of two or three months could not be observed. It could be possible for these to add up to a full month. In one narration it has been stated that because of the sanctity and greatness of Ramadaan the fasts of Sha'baan are meritorious. i.e. In the manner that

sunan are performed before the fard salaah, likewise there are nafl fasts before Ramadaan. Weakness due to fasting did not affect Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, therefore at times he fasted for consecutive days. It is stated in the hadith that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was once asked the reason for fasting so many days of Sha'baan. He replied: 'The names of all those who are going to die during the course of the year, are written down in this month. I desire that my death be written in a state when I am fasting'. Some of the 'ulama have written that it was a special practice of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to observe nafl saum in every month, and there was no way to observe nafl saum in the month of Ramadaan, therefore those nafl portions of Ramadhaan were kept in advance in the month of Sha'baan. For this reason if the fasts of both Sha'baan and Ramadaan are combined, it will cover most of the month.

(286) Hadith Number 6.

'Abdullah bin Mas'ud Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam fasted for three days at the beginning of every month, and he very seldom did not fast on Friday".

Commentary

One has been persuaded in many ahaadith to observe saum for three days in every month. The thawaab (reward) for every good deed is tenfold, therefore the fasting of three days will add up to the thawaab of thirty days. In this manner it will be as if one has fasted for one's whole life. Many ahaadith have been mentioned regarding the fixing of the three days. There are no differences in this. At times on every Monday and Thursday. Sometimes on the thirteenth, fourteenth and fifteenth. In the same way he fasted at other times too. It is mentioned in an ensuing hadith by Sayyiditina 'Aayeshah Radiyallahu 'Anha that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not fix special days for fasting. Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu says: 'Rasulullah Sallallahu 'Alayhi Wasallam did not omit the fasting of the ayyaami beed (13th, 14th and 15th day of the Islaamic lunar month) at home or while on his travels'. The second point in the above hadith is the fasting on Fridays. From this hadith it is found that the fast of Fridays were given importance, but in another hadith it has been prohibited to fast on friday only. For this reason some of the 'ulama, due to the above hadith are of the opinion that it is mustahab to fast on friday and some 'ulama due to the hadith wherein it has been prohibited, are of the opinion that it is makruh to fast on friday only. The Hanafis hold both opinions.

(287) Hadith Number 7

Aayeshah Radhiyallahu anha reports: "Rasulullah Sallallahu Alayhi wasallam (often) gave importance to the fasting on Mondays and Thursdays"

Commentary

In some narrations the reason for giving importance to these days are mentioned. One reason will be mentioned in a hadith of Sayidina Abu Hurayrah Radhiyallahu anhu which follows in this chapter, that deeds are presented on these days. In a narration in Sahih Muslim regarding Monday, it has been stated that "I was born on a Monday, the revealing of the Quran to me also

began on a Monday". In one hadith it stated that "Allah Ta'alah forgives the sins of every Muslim (provided the rules apply) on Mondays and Thursdays". It is said regarding those two people who are on bad terms "hold the granting of their forgiveness till they reconcile among themselves".

(288) Hadith Number 8

Abu Hurayrah Radhiyallahu anhu says: "Rasulullah sallallahu alayhi wasallam said: 'Deeds are presented (before Allah subhanahu wata'allah) on Mondays and Thursdays. I desire that my deeds be presented whilst I am fasting'".

Commentary

Making it possible for these to be easily accepted. The question may arise regarding the presenting of deeds. The gist of a hadeeth mentioned in Sahih Muslim show that deeds are presented daily in the morning and evenings. What is meant by the deeds being presented on Mondays and Thursday? The Muhaditheen sum both up in different ways. The easiest is that the deeds of the day and night are presented in details twice a day. The deeds of the night separately and the ones of the day separately. On Mondays and Thursdays they are presented briefly. The deeds of the whole year are summed up in Sha'baan and Laylatul Qadar and presented before Allah the Almighty. One benefit among the many benefits of presenting the deeds repeatedly are that the honour of the pious are made evident before the angels. The angels raised a question when Allah Ta'aala created humans, that 'You are creating such a being that will spread bloodshed and turmoil in the world'. Allah Ta'aala knows at every moment the deeds committed by every person, therefore it is not necessary that deeds be presented to Him.

(289) Hadith Number 9.

'Aayeshah Radiyallahu 'Anha reports: "Rasulullah Sallallahu 'Alayhi Wasallam fasted three days of every month. In some months he fasted on Saturdays, Sundays and Mondays, and in some months he fasted on Tuesdays, Wednesdays and Thursdays".

Commentary

So that in this manner all the days of the week are covered. The days of Friday were intentionally omitted as stated in some ahaadith that this day had been proclaimed as an 'Eid. Other important matters were fulfilled on this day. Or Friday has not been mentioned in this narration and may have been mentioned in other narrations.

(290) Hadith Number 10.

'Aayeshah Radiyallahu 'Anha reports: "Rasulullah Sallallahu 'Alayhi Wasallam did not fast in any month more than in the month of Sha'baan".

Commentary

This has already been explained in detail.

(291) Hadith Number 11.

Mu'aadhah Radiyallahu 'Anha says. "I inquired from 'Aayeshah Radiyallahu 'Anha, did Rasulullah Sallallahu 'Alayhi Wasallam fast for three days of every month?" She replied: "Yes". I then asked: "On which days of the month did he fast". She replied. "He did not fast on specific days, but whenever suitable".

Commentary

At certain times it was the practice of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam not to give importance to fixing certain days. At times he fixed certain days. For example, fasting on the first three days of the month, or sometimes on the last three days of the month, or in some months on Saturday, Sunday and Monday, and in another month on Tuesdays, Wednesdays and Thursdays. Therefore different ahaadith have been narrated on this subject, and Sayyiditina 'Aayeshah ,Radhiyallahu 'Anha refused to specify a certain day.

(292) Hadith Number 12.

Aayeshah Radiyallahu 'Anha reports: "The Quraysh observed the fast of 'Aa-shura in the days of jaahiliyyah (pre-Islaarnic period of ignorance). Rasulullah Sallallahu 'Alayhi Wasallam also observed this fast (before the hijrah as a nafl). (After the hijrah) when he came to Madinah Munawwarah he observed these and commanded the ummah also to observe it. When the command to fast in Ramadaan was revealed, it was proclaimed fard, and the fast of 'Aa-shura became nafl. Those who wished, observed them ('Aa-shura) and those who did not, omitted them.

Commentary

Many narrations have been narrated on the virtues of the saum (fast) of 'Aa-shura. It is stated in a narration in Sahih Muslim that by observing the saum of 'Arafah the sins of two years are forgiven, and by observing the fast of 'Aa-shura the sins of one year are forgiven. Some commentators write that on the day of 'Aa-shura, the taubah (repentance) of Sayyidina Aadam 'Alayhis Salaam was accepted; The boat of Sayyidina Nuh 'Alayhis Salaam docked (after the great floods); Sayyidina Musa 'Alayhis Salaam was saved from Firown, and Firown drowned on this day; Sayyidina 'Eesa 'Alayhis Salaam was born, and raised to the heavens on this day; On this day Sayyidina Yunus 'Alayhis Salaam was freed from the stomach of the fish, and his ummah forgiven; On this day Sayyidina Yusuf 'Alayhis Salaam was taken out of the well; On this day Sayyidina Ayyub 'Alayhis Salaam was cured from his illness; On this day Sayyidina Idriss 'Alayhis Salaam was raised to the sky; On this day Sayyidina Ebrahim 'Alayhis Salaam was born; On this day Sayyidina Sulaymaan 'Alayhis Salaam was given the powers to rule a country; Besides these many other karaamaat (miracles) are mentioned in the commentaries of the ahaadith and books on seerah. Although according to the muhadditheen many questions have been raised on these incidents, there are numerous miracles that have been ascertained. It is said that the wild animals also fast on this day. Allahu Akbar! What a blessed day this is? Yet we

waste it in amusements and useless pastimes. Probably it is from among these reasons that, the virtues of this day was well known in the days of jaahiliyyah. Therefore the Quraysh must have observed this fast before the advent of Islaam. When Sayidina Rasulullah Sallallahu 'Alayhi Wasallam came to Madinah Munawwarah, he observed that the Jews, who are from the Ahlul-Kitaab, also observing the fast of Aa-shurah. Sayidina Rasulullah Sallallahu 'Alayhi Wasallam inquired from them the reason for fasting on this day. They replied: 'Allah Ta'alah saved Musa Alayhis salaam on this day from the oppression of Firown (Pharaoh) and also Firown was drowned on this day. In gratitude and happiness Musa Alayhis salaam fasted on this day'. Sayidina Rasulullah Sallallahu 'Alayhi Wasallam replied: "We are more entitled than you to follow Musa Alayhis Salaam". Therefore, Sayidina Rasulullah Sallallahu 'Alayhi Wasallam himself fasted on this day and commanded the Ummah also to fast on this day. This incident is mentioned in the Sahih Muslim. For this reason the Hanafis say this saum (fast) was fard before the command of Ramadhaan was revealed. When the fast of Ramadhaan was ordained these were abrogated. Its merits and the virtues for the forgiveness of one years sins still remain.

MAS-ALAH: The original day for the observance of the fast of Aa-shurah is the tenth. In the early periods of Islaam, Sayidina Rasulullah Sallallahu 'Alayhi Wasallam was in agreement with the ahlul-kitaab, as their belief was also from the heavenly revealed religions, and was better than the religion of the mushriqeen, but in the later years the ahlul-kitaab were also opposed in words and deeds, which was necessary due to many factors. Once a sahabi brought this to the notice of Sayidina Rasulullah Sallallahu 'Alayhi Wasallam were upon he replied: "If I remain alive next year I will surely fast on the ninth next year". In another narration it is stated: "Oppose the Jews, observe the fast of the ninth or eleventh" i.e. add a fast to that of the tenth. With this no resemblance or imitation will remain. Therefore, it is advisable not to observe the fast of the tenth only, it is preferable that the fast of the ninth be also added to it, so that one will be fulfilling the commands of both hadith. If the ninth could not be observed then the eleventh should be added.

(293) Hadith Number 13.

'Alqamah Radhiyallahu anhu relates: "I asked Aayeshah Radhiyallahu anha: 'Did Rasulullah Sallallahu 'Alayhi Wasallam fix a day for 'Ibaadah? She replied: 'The practices of Rasulullah Sallallahu 'Alayhi Wasallam was of a continuous nature. Who among you have the strength, which Rasulullah Sallallahu 'Alayhi Wasallam had?' "

Commentary

That meant to set aside a day for some special devotion. For example, to specify Monday for fasting. Fast is observed on every Monday and nothing is ever eaten on this day. Or besides Monday, fast are not observed on other days. Both these were not found, but it was certainly the practice of Sayidina Rasulullah Sallallahu 'Alayhi Wasallam that, whatever deed he began observing, he punctually continued its practice. You do not possess the strength and cannot fulfil these with such punctuality as that of Rasulullah Sallallahu 'Alayhi Wasallam'. He punctually completed his prescribed practices. If for any reason it could not be fulfilled, he completed it at a later time, as has been mentioned in the fasts of Sha'baan. The gist of this is, that it was not given such importance that, the deed was observed only on a particular day, and no other deed was

observed on that day. He certainly fulfilled his prescribed practices with care among which are included the fasting on special days. No doubt remains on this commentary, that Sayyiditina 'Aayeshah Radiyallahu 'Anha, has mentioned in hadith number eight, that special attention was given to the fasting on Mondays and Thursdays. The findings of Haafizul Hadith (one who has memorised a minimum of 100 000 ahaadith with its chain of narrators), Ibn Hajar RA is that this question and answer is regarding these three fasts, it was the practice of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to observe these fasts every month. This has already been mentioned in hadith number seven. According to this explanation there is no confusion.

(294) Hadith Number 14.

'Aayeshah Radiyallahu 'Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam once came home, a woman was present at that time. Rasulullah Sallallahu 'Alayhi Wasallam inquired. 'Who is this woman?' I replied: 'This is a certain woman who does not sleep at night'. Rasulullah Sallallahu 'Alayhi Wasallam said: 'One should observe only that amount of nawaafil which one can bear. I swear an oath that Allah Ta'aala does not fear the granting of rewards, till you begin to fear the observance of deeds'. 'Aayeshah Radiyallahu. 'Anha says: 'The most beloved deed of Rasulullah Sallallahu 'Alayhi Wasallam were those that were practised continuously.

Commentary

This Sahaabiyyah was Sayyiditina Kholaa bint Tuwayt bin Habib Radiyallahu 'Anha. She had the fervour and intense desire to perform 'ibaadah. Many incidents of this type are mentioned in the ahaadith, Where the zeal of the Sahaabah Radiyallahu 'Anhu was so intense, it compelled them to perform 'ibaadah more than normal. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam advised them to observe moderation. Sayyidina 'Abdullah bin 'Amr ibnul 'Aas Radiyallahu 'Anhu, a famous Sahaabi says: "I once made up my mind, that I would strive to intensify my devotions. I would always fast during the day. I would complete the recitation of the whole Quran (khatm) every night. My father got me married to a honourable woman. Once my father inquired from my wife about my state of affairs? She replied: 'He is very pious man, he does not come to bed the whole night. He does not have anything to do with anyone'. My father became very angry with me, that I had got you married to an honourable woman, and you have left her hanging. Due to my intense desire for devotions this did not effect me. My father complained to Rasulullah Sallallahu Alayhi Wasallam about my state of affairs. Rasulullah Sallallahu Alayhi Wasallam asked me: 'I have heard you always fats during the day, and stand in prayer the whole night?' I replied: 'yes'. Rasulullah Sallallahu Alayhi Wasallam said: 'Do not do so, but fast sometimes, and abstain sometimes. In the same manner do perform salaah at night, and sleep too. Your body also has a right on you. Your eyes also have a right on you, it will become weak due to staying awake the whole night. Your wife also has a right on you. Your children also have a right on you. Those who meet you also have a right on you'".

(295) Hadith Number 15

Abu Salih R.A. reports "I enquired from Aayeshah and Ummi Salamah Radhiyallahu anhuma that which act was the most beloved by Rasulullah Sallallahu Alayhi Wasallam?" Both gave the reply "That deed which was practised continuously, even if it was a little".

Commentary

The object of all these ahadeeth are that saum, and likewise all other nafl deeds, even if it be a little, or whatever could be done should be practised continuously and with care. One should not forsake these with the thought that it cannot be practised constantly because the nawafil are the only acts that compensate the short comings of the faraa'id (compulsory act). Therefore one should endeavour to observe and practise as much as one possible can.

(296) Hadith Number 16

Awf bin Malik Radhiyallahu anhu says: "I spent a night with Rasulullah Sallallahu Alayhi Wasallam. Rasulullah Sallallahu Alayhi Wasallam used the miswaak (cleaned the teeth), then performed the wudhu, then stood up in salaah. I stood with him (joined him). He began reciting the Surah Baqarah. Whenever he came across an aayah of mercy, he paused and beseeched Allah of His Mercy. In the same manner when he came across an aayah of adhaab (punishment), he paused and beseeched Allah for His forgiveness from adhaab. He then performed ruku', and remained in the ruku for as long as he had spent in the standing posture. He recited in the ruku':

Subhaana dhil jabaruti wal-malakuti wal-kibri-yaa-i wal-'a-za-mati

Translation: Glory be to the Lord of the Might, the Dominion, the Majesty, and the Magnificence.

Thereafter he performed the sajdah, which was as long as the ruku and recited the same du'aa in the sajdah. He then recited the Surah Aali Imraan (in the second rakah), thereafter one surah (in each rakah) and did the same".

Commentary

How lengthy these rak'ahs must have been, is evident from the saying (of the above narration). The Surah Baqarah covers about two and half Juz, and then sayyidina Rasulullah Sallallahu Alayhi wasallam recited with care, every word was recited clearly and distinctly. A pause was with made at every aayah where mercy and punishment are mentioned du'aa was made. Thereafter a long ruku', the same length as that of the standing was performed and likewise was the sajdah. This is one rakah. In this manner it will be difficult to complete four rak'ahs in the whole night. But due to the intense desire and zeal, especially for such a noble personality, whose coolness of the eye was in salaah, such a deed was not difficult. Apparently the last few ahaadith have no relation with the subject on the fasting of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. In (some) editions of the Shamaa-il these are included not only in the chapter on salaatud duha, saum etc., but in every chapter on the devotions of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. There is no perplexity in this, but in those editions where these different chapters exist, a minute point is derived, that generally those who have a strong zeal for fasting, it is observed that, they begin to exert themselves so much that they tend to become lax in the rights of others. For this reason, Imaam Tirmidhi has in the beginning mentioned the ahaadith on moderation, and in the end has indicated that when in zeal one sometimes exceeds

one's normal practice, there is no harm. It must not be of such a nature that an indifference and weariness for 'Ibaadah (devotions) is created as a result of this.

Chapter on the recital of Sayyidina Rasulullah - Sallallahu 'Alayhi wasallam.

The manner in which Sayyidina Rasulullah Sallallahu'Alayhi Wasallam recited and the importance he attached to the tarteel (distinct and clear intonation) and tajweed (recital with established rules of pronunciation and intonation) in reciting the Qur-aan is mentioned here. Eight ahaadith are mentioned in this chapter.

(297) Hadith Number 1.

Ya'laa bin Mamlak Radiyallahu 'Anhu says: "He asked Ummul Mu'mineen Sayyiditina Ummi Salamah Radiyallahu 'Anha about the recital of Rasulullah Sallallahu 'Alayhi Wasallam". She replied: "He recited every word separately and clearly".

Commentary

When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam recited he uttered every word distinctly and clearly. Sayyiditina Ummi Salamah Radiyallahu 'Anha may have described this verbally, it may also be possible that she demonstrated the manner in which Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam recited, where from this explanation is apparent. The commentators on hadith give two explanations. The second explanation seems more appropriate. A hadith of this nature is mentioned by Sayyiditina Ummi Salamah Radiyallahu 'Anha in hadith number three of this chapter, wherein she demonstrates how Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam recited.

(298) Hadith.Number 2.

Qataadah Radiyallahu'Anhu reports: "I inquired from Anas Radiyallahu 'Anhu: 'How was the recital of Rasulullah Sallallahu 'Alayhi Wasallam ?' He replied: 'He recited (The words of madd) with a madd'".

Commentary

The words that are to be recited with madd were recited with a madd (long intonation). This can only be done if one recites steadily, and with care. It is difficult to pronounce the madd if one recites hastily. From this, both things are apparent. One should recite steadily, and recite the madds, where they appear. The commentators of hadith have written that there are laws governing the recital of the rnadd. These are described fully in the books of tajweed. It is necessary to implement them. In our times the Qurraa (Qaaris) stretch the madd so much,

overdoing it. Only the things that are done according to its laws and fundamentals are correct. Excess or deficiency are both abhorred.

(299) Hadith Number 3.

Ummi Salamah Radiyallahu 'Anha reports: "Rasulullah Sallallahu 'Alayhi Wasallam recited every aayah separately. He recited 'Alhamdulillaahi Rabbil 'Aa-lameen' and paused, then recited 'Ar Rahmaanir Raheem' and paused. Then paused after reciting 'Maaliki Yawmiddeen'".

Commentary

Briefly, he recited every aayah distinctly, and with ease. There is a difference of opinion among the Qurraa, that is it afdal (better) to take a breath after the recital of every aayah or not? Maulana Gangohi has written a special booklet 'Raddut Tughyaan fi Awqaafil Qur-aan' in Urdu, which is quite comprehensive. This book is beneficial for the rnasaa-il of this nature.

(300) Hadith Number 4.

'Abdullah bin Abi Qays Radiyallahu 'Anhu reports: "I inquired from 'Aayeshah Radiyallahu 'Anha about the recital of Rasulullah Sallallahu 'Alayhi Wasallam, did he 'recite softly or audibly? She replied: 'He recited in both ways'. I said: 'Alhamdulillaah, (Praise be to, Allah), who has accorded us easiness in the matter'". (According to the situation whatever was proper, reciting softly or audibly was adopted).

Commentary

This question, as has been mentioned in the jaami' Tirmidhi, is regarding the recital at the time of tahajjud. Sayyiditina 'Aayeshah Radiyallahu 'Anha replying that he recited both softly, and audibly, may also mean that he recited both tones in the same night.

This is also correct that in one night he recited the entire salaah audibly, and on another night he recited the entire salaah softly. Both are correct, and there is no harm in reciting in both manners. At times it is better to recite audibly, especially where it is intended to persuade others, or it will create strength to recite. Where there is a possibility that one will be troubled, or where it is doubted that this will create pride, it is better not to recite audibly as it is important to consider those present. When sometimes both are of the same nature, then it is advisable to recite in a slightly audible tone. It was the practice ol Sayyidina Abubakr Radiyallahu 'Anhu to recite softly in the tahajjud. Sayyidina 'Umar Radiyallahu 'Anhu used to recite audibly. Once Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed both at night and witnessed the practices of both. When they attended the noble gathering of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in the morning Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam discussed this. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallarn said to Sayyidina Abubakr Radiyallahu 'Anhu. "When I passed you, you were reciting softly". He replied: "That great being with whom I was conversing was listening". Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam then said to Sayyidina 'Umar Radiyallahu 'Anhu: "When I passed you, you were reciting loudly". Sayyidina 'Umar Radiyallahu 'Anhu replied: "The intention was to awaken those who were carelessly sleeping,

and to keep away the shaytaan". Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam approved the explanations of both, and said to Sayyidina Abubakr Radiyallahu 'Anhu "Raise your voice a little" and to Sayyidina 'Umar Radiyallahu 'Anhu: "Lower your voice a little".

(301) Hadith Number 5

Ummi Haani Radiyallahu 'Anha reports: "I heard Rasulullah Sallallahu 'Alayhi Wasallam reciting (the Qur-aan in the Masjidul Haraam) at night, while I was on the rooftop of my house".

Commentary

This will mean that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam recited very clearly and with an audible tone, that I could hear it on the rooftop of my house. Normally at night due to quietness the voice travels quite a distance. On the rooftop which is open it could be heard better, especially when the house is near.

(302) Hadith Number 6.

'Abdullah bin Mughaffal Radiyallahu 'Anhu says: "I saw Rasulullah Sallallahu'Alayhi Wasallam riding his camel on the day when Makkah was conquered, he was reciting:

"Lo! We have given thee (O Muhammad) a signal victory, That Allah may forgive thee of thy sin that which is past and that which is to come, .. ."-Surah Fath: 1-2

He says: "He read it and repeated it". Mu'aawiyah bin Qurrah Radiyallahu 'Anhu (who is a narrator in the chain of this hadith) says: "If I did not fear the people would surround me, I should have recited it in the same tone".

Commentary

According to the 'Arabic language tar-jee' means to return or repeat. It means that the sound is repeated. The tafseer (commentary) of it is related by Sayyidina 'Abdullah bin Mughaffal Radiyallahu 'Anhu himself as Aa-Aa. Some of the 'ulama state this means to clear the voice and recite. Sayyidina Rasulullah Sallallhu 'Alayhi Wasallam was very happy on the conquest of Makkah, and it becoming Darrul Islaam, therefore he was reciting with enjoyment. The research of my late father -May Allah fill his grave with nur-is that since Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was sitting on a camel, its walking and moving made it seem that the sound was being repeated. For this reason Sayyidina 'Abdullah bin Mughaffal Radiyallahu 'Anhu explained is as Aa-Aa and Sayyidina Mu'aawiyah Radiyallahu 'Anhu did not attempt to demonstrate it, because he feared people would begin gathering around him. According to this explanation it will not contradict the following hadith. This humble servant prefers this explanation, because according to the first explanation it will mean to recite clearly and with a good melodious voice, then what fear shall there be of people gathering around. It is necessary to recite the Qur-aan correctly, wherein there is no singing tune. In many ahaadith under diffrent headings it has been stressed that the Qur-aan must be recited with tarteel and a good intonation.

I have compiled some of these ahaadith in my kitaab 'Chehl Hadith;. Those who are interested may read it.

(303) Hadith Number7.

Qataadah Radiyallahu 'Anhu narrates that Allah gave to every Nabi that He had sent a beautiful feature and beautiful voice. Your Nabi Sallallahu 'Alayhi Wasallam also had a beautiful feature and a beautiful voice. Rasulullah Sallallhu 'Alayhi Wasallam did not recite in a melodious tone as singers do.

Commentary

Apparently this hadith seems to contradict the previous one, explained in the commentary of the previous hadith. It means that he did not repeat the sound whilst reciting. Some of the 'ulama take this to mean as singing and reciting, and that it has been prohibited in many ahaadith to recite with a singing tone.

(304) Hadith Number 8.

Ibn 'Abbaas Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam raised his voice only to the extent, that it might have been possible that if he recited in the house, those in the courtyard might be able to listen".

Commentary

The voice did not reach beyond the courtyard. The reciting of the Qur-aan softly and audibly are both better according to the circumstances. On a correct and suitable occasion, or where for a reason it is desirable to recite audibly, there one should recite audibly. If there exists a fear that it will create show etc., there one should recite softly. The object is that according to circumstances it keeps changing, therefore, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has said the one that recites the Qur-aan audibly is like the one that openly gives sadaqah, and the one who recites softly is like the one who gives sadaqah secretly. Concerning sadaqah, at times it is better to openly reveal the giving of it and at times it is better to conceal it. Circumstances should be taken into consideration, which change from time to time. This rule applies to the reciting of the Qur-aan also.

Chapter on the weeping of Sayyidina Rasuluilah Sallailahu 'Alayhi Wasallam

A person weeps (cries) because of some reason. At times one cries because of mercy and kindness; at times because of fear; sometimes because of fondness and-love; sometimes due to intense happiness; sometimes due to pain or-sorrow; at times due to the oppression of someone.

Among these there is the crying of taubah (repentance) which is an outcome of some sin committed; one type of crying is due to nifaaq (hypocrisy), which is done for show, where one cries in salaah so that others may feel that that person is crying due to piety, humbleness etc.; one type of crying is for a request, for instance where one cries for a dead person without taking any remuneration; one type is to cry for a remuneration where for example one is paid to cry at the house of a dead person as is the custom in some areas; one type of crying is the crying of acceptance where one sees another crying and after seeing this he also begins to cry, etc. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam mainly cried due to the fondness and love for a deceased person, or for fear of, on behalf of the ummah, or because of the fear or longing for Allah Ta'aala, as will be seen in the narrations. Only these types of crying are praiseworthy. The mashaa-ikh have written, one type of crying is called a lie, that is the crying of a person after committing a sin but thereafter does not refrain from that sin. The commentators on hadith write the crying, of Sayyidina Daawud 'Alayhis Salaam was due to sorrow. The crying of Sayyidina Ebrahim 'Alayhis Salaam was due to a desire, and the crying of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was because of love. According to this humble servant this will mean that he mostly cried at night due to love, otherwise Sayyidina Rasulullha Sallallahu 'Alayhi Wasallam cried due to different reasons as has been mentioned. The author has compiled six ahaadith in this chapter.

(305) Hadith Number 1.

'Abdullah bin Shikh-kheer Radiyallahu 'Anhu says: "I attended the noble assembly of Rasulullah Sallallahu 'Alayhi Wasallam. He was performing salaah. Because of his crying, such sound emmitted from his chest, like that of a boiling pot".

Commentary

This was due to the total humbleness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Some mashaa-ikh have written that this state of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam occurred when both the jalaali and jamaali attribute of Allah appeared together. None can control the jalaali attributes. Certainly, when the jamaali attributes appeared, at that time a sort of happiness and contentment became apparent. Through the tufayl (mediation/means) of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam the mashaa-ikh of suluk also experience these two conditions.

(306) Hadith Number 2.

'Abdullah bin Mas'ud Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam once asked me to recite the Qur-aan to him. (He might have said this because one might be able to concentrate more when one is listens, or he may have said this for another reason, which may include many reasons. For example, the hearing of the recital of the Qur-aan is regarded as a sunnah, as a result of this deed of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam) I said: "O Messenger of Allah, should I recite it to you when it has been revealed to you?' (Sayyidina ibn Mas'ud Radiyallahu 'Anhu may have thought this recital was for tabligh as a reminder) Rasulullah Sallallahu 'Alayhi Wasallam said: 'I love to hear it from another person" Thereupon I began reciting Surah Nisaa (which begins from the last quarter of the 4th juz). When I reached

this aayah: "*But how (will it be with them) when We bring of every people a witness, and We bring thee (O Muhammed) a witness against these?"-Surah Nisaa,41* I saw tears flowing from both eyes of Rasulullah Sallallahu 'Alayhi Wasallam"

Commentary

This crying of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was due to the listening of the words of Allah, and this befits the dignity of the Qur-aan. Imaam Nawawi writes that to cry whilst reciting the Qur-aan is the quality of the 'aarifeen and a sign of the saaliheen. Allah Ta'aala has praised these people in the Qur-aan at many places. Allah Ta'aala says: *"When the revelations of the Beneficent were recited unto them, they fell down (into sajdah), adoring and weeping".-Surah Maryam, 58.*

"Lo! those who were given knowledge before it, when it is read unto them, fall down prostrate on their faces, adoring".-Surah Israa (Bani Israa-eel), 107.

By this it.is clear that who can confirm more to these aayaat than Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. It is not imaginable that the crying of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was due to the greatness and Jalal of the Qur-aan. In this case, it is possible that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam must have been crying from before and Sayyidina 'Abdullah bin Mas'ud Radiyallahu 'Anhu must have observed it only after Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had been crying for some time. It may also be possible that he began crying specially after the reciting of the aayah. The translation of this aayah is: *"But how (will it be with them) when We bring of every people a witness, and We bring thee (0 Muhammad) a witness against these?'-Suratun Nisaa, 41.*

Sayyidina Rasulullah Saliallahu 'Alayhi Wasallam will be called to give evidence on these people. This is the scene of qiyaamah. On that day every nabi will be called upon to give evidence as a witness. The events of which are described in detail in the ahaadith of the day of mah-shar. In this manner it is possible that this crying of Sayyidina Rasuluilah Sallallahu 'Alayhi Wasallam will be due to the difficult times on the day of qiyaamah and mah-shar. Every person will be engrossed and worried of one's self only. It is possible that in this aayah Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is being commanded to appear as a witness. And he fears the intense burden of being called up as a witness. It is stated in a hadith that at the time when this aayah was revealed, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'O Allah, how can I be a witness of those who were not in my presence?' Some of the 'ulama have written that at the mentioning of this aayah, the scene of qiyaamah came before him, and the fikr of the ummah was always with Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. He may have cried because of the sins of the ummah. For this, every event is such, that it can be the cause of crying. All this and besides this, there could be other reasons too for his crying.

(307) Hadith Number 3.

'Abdullah bin 'Umar Radiyallahu 'Anhu reports: "In the time of Rasulullah Sallallahu 'Alayhi Wasallam there once occurred a solar eclipse (According to the majority of the 'ulama this incident took place in the tenth year hijri). Rasulullah Sallallahu 'Alayhi Wasallam went into the

masjid, commenced salaah, and stood in qiyaam for so long that it was felt that he did not intend to perform the ruku'. (In another narration it is stated that he recited the Surah Baqarah.) He then performed such a long ruku as if he did not want to come up from the Ruku'. Then in the same manner after standing up from the ruku' he stood up for such a long time as if he did not want to perform sajdah, here too he kept his mubaarak head on the ground for such a long time as if he was not going to lift his mubaarak head . In this manner he did the same after lifting the head and sitting in jalsa, and after the jalsa in the second sajdah.In short, in every rukn of the salaah this was done, that every rukn was so long, as if this rukn was going to be performed till the end, and there is nothing after it. (In the same manner he performed the second rak'ah, and in the last sajdah), due to the intense fear he began taking heavy breaths and crying, and began pleading to the Almighty Allah that 'O Allah, it is only You that have promised that when these people make istighfaar there will be no punishment'. This saying of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam refers to the aayah that is at the end of the ninth juz: *"But Allah would not punish them while thou was with them, nor will He punish them while they seek forgiveness;;.-Surah Al-Anfaal,33.*

When Rasulullah Sallallahu 'Alayhi Wasallam completed the salaah, the sun had cleared already. Rasulullah Sallahu 'Alayhi Wasallam delivered a sermon after this. After uttering the hamd and thanaa, he talked o this subject, that the sun and moon does not eclipse because of the death or birth of anyone, but both are from among the signs of Allah Ta'aala. (That gives His creation a warning so that they may fear Him). When the eclipses occurs then immediately turn towards Allah (begin istighfaar and performing salaah)".

Commentary

The reason for delivering this sermon was that in the days of jaahiliyyah it was a general understanding that the eclipse of the sun and moon were due to the death or birth of a great personality. Coincidently it so happened that when Sayyidina Ebrahim Radiyallahu 'Anhu, the son of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed away, an eclipse took place. Therefore this nurtured the view held during the days of jaahiliyyah. People began saying that the eclipse was the result of the death of Sayyidina Ebrahim Radiyallahu 'Anhu. The a-immah differ in that during the solar eclipse should one or more than one ruku' be performed in one rak'ah. The Hanafis say that only one ruku' should be performed (in one rak'ah). This hadith strengthens their view. However scholarly differences and the proofs of the opposing schools are not relevant here.

(308) Hadith Number 4.

Ibn 'Abbaas Radiyallahu 'Anhu reports that one of the daughters of Rasulullah Sallallahu 'Alayhi Wasallam was on her death bed. Rasulullah Sallallahu 'Alayhi Wasallam picked her up and put her before him. She passed away in his presence. Ummi Ayman (who was a slave girl of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam) began wailing aloud. Rasulullah Sallallahu 'Alayhi Wasallam said: "Are you crying before the Messenger of Allah?" (because tears were also flowing from the eyes of Sayyidina Rasulullah Sallallahu'Alayhi Wasallam). She said: 'Do I not see you cry?' Rasulullah Sallallahu 'Alayhi Wasallam replied: "This crying is not prohibited. It is a mercy of Allah". (He softens the hearts of His servants, and creates love and mercy in

them). Rasulullah Sallallahu'Alayhi Wasallam then said: "A Muslim is at peace at all times. even when his soul is being taken out, he is busy uttering the hamd (praises) of Allah".

Commentary

The 'ulama differ in that with which daughter did this incident take place. According to the muhadditheen and historians this did not take place with any of his daughters but with that of a grandson or grandaughter. It is also possible that this took place with one of the sons. Such incidents took place with his male offspring. With whomsoever this incident may have taken place, the object here is to describe the softheartedness of Sayyidina Rasulullah Sallallahu 'Alayhi 'Wasallam, and that stone heartedness is contrary to kindness. To have natural love for children is not against the dignity and sanctity of Prophethood. To be soft hearted is praiseworthy.

(309) Hadith Number 5.

'Aayeshah Radiyallahu 'Anha reports: "Rasulullah Sallallahu 'Alayhi Wasallam kissed the forehead of 'Uthmaan bin Maz'oon after his death. At that time tears were flowing from his eyes".

Commentary

This great Sahaabi was a foster brother of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. He was the thirteenth person to accept Islaam in its early stages. He first migrated to Abyssynia then to Madinah. He was very pious and devoted. At the time when it was still lawful to drink intoxicants, he had already abstained from imbibing it, He was the first among the Muhaajireen to pass away. He passed away in Sha'baan in the second year hijri and was buried in the Jannatul Baqi.

(310) Hadith Number 6.

Anas Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam was sitting at the grave of his daughter (Sayyiditina Ummi Kulthum Radiyallahu 'Anha) and tears were flowing from his eyes. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'That person should enter the grave who did not have sexual relations that (previous) night'. Abu Talhah Radiyallahu 'Anhu replied: 'I did not'. At the request of Rasulullah Sallallahu 'Alayhi Wasallam he entered her grave".

Commentary

It is said that this was an obscure hint to Sayyidina 'Uthmaan Radiyallahu 'Anhu and that is, although his wife, the daughter of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam being very ill, that she passed away that same day, he was with one of his slave girls that night. Some 'ulama did not translate the word 'Lam Yuqaarif' as 'the one who did not commit sexual relations' but as 'the one who did not commit a sin'. Some 'ulama have translated it as 'did not speak' as Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not like to speak after 'eshaa. The most famous

explanation is the one used above. There is no difficulty in explaining 'Ta'reed' (an obscure hint) too, a person does hint to one with whom one has a strong relationship. If Sayyidina 'Uthmaan Radiyallahu 'Anhu did this because of a strong urge, then there is no harm, also who knows when one will die. It is possible that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wanted to mildly bring it to his notice, but not scold him. It may not be surprising that the reason for this is that the marriage of Sayyiditina Ummi Kulthum Radiyallahu 'Anha was important, as this took place at the commandment of Allah Ta'aala. When the first wife of Sayyidina 'Uthmaan Radiyallahu 'Anhu, the elder sister of Siyyiditina Ummi Kulthum Radiyallahu 'Anha passed away, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'if I had a hundred daughters, and if every one died one after another, I would have married each one of them one after the other to'Uthmaan. 'Jibra-eel 'Alayhis Salaam says that Allah Ta'aala has commanded that I give the hand of Sayyidtina Ummi Kulthum Radiyallahu 'Anha in the marriage of Sayyidina 'Uthmaan Radiyallahu 'Anhu.' In this manner it will surely warrant that at the time of the illness of such a wife like Sayyiditina Ummi Kulthum Radiyallahu 'Anha, a mild and obscure hint be given. And Allah knows best.

Chapter on the narrations of the bed of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

It shall be known from the following narrations mentioned by the author on what type of bed did Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam rest upon. We who are from among his ummah know the state of our carpets and other furnishings, which is before our eyes. The author mentioned two hadith in this chapter.

(311) Hadith Number 1.

'Aayeshah Radiyallahu 'Anha reports that the bed on which Rasulullah Sallallahu 'Alayhi Wasallam slept was made of leather, in which was filled coir of the palm tree.

Commentary

The bed Sayyidina Rasulullah Sallallahu'Alayhi Wasallam used, was at times the one made of leather as stated in the above hadith, or at times was one that was made of canvas, as will be mentioned in the following hadith. At times it was only a mat made of palm leaves. This subject has been narrated in many ahaadith that when the Sahaabah Radiyallahu 'Anhum asked the permission to make a soft bed, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam used to reply: 'What do I have in common with worldly comforts. My example is that of a traveller who after walking, stops under the shadow of a tree for a while to rest, and after sitting a while continues on his way'. Sayyiditina 'Aayeshah Radiyallahu 'Anha says: 'Once a woman from the Ansaar came and saw that an 'abaa (cloak) was spread on the bed of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. She returned home and made a bed in which she filled wool, and sent it to me for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. When Sayyidina Rasulullah Sallallahu

'Alayhi Wasallam returned and saw the bed, he inquired,'What is this?' I replied: 'A certain woman from the Ansaar came and after seeing the bed of Rasulullah Sallallahu 'Alayhi Wasallam she made and sent this bed'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said; 'Return it'. It looked good to me, and I did not feel like sending it back. Rasulullah Sallallahu 'Alayhi Wasallam insisted that I send it back, and said: 'I swear an oath if I wish Allah Ta'aala will line up mountains of gold and silver for me'. On this saying of Rasulullah Sallallahu 'Alayhi Wasallam I returned the bed. Sayyidina 'Abdullah bin Mas'ud Radiyallahu 'Anhu says: 'I once came to Rasulullah Sallallahu 'Alayhi Wasallam. He was resting on a mat made of palm leaves, the marks of which could be seen on the mubaarak body of Rasulullah Sallallahu 'Alayhi Wasallam. After seeing this state I began to cry. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam asked: 'What is the matter, why are you crying?' I replied: 'O Messenger of Allah, these Qaysars and Kisras sleep on beds of silk and velvet, and you on this palm mat'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said.' 'It is not a thing to cry about. For them is the world and for us the hereafter'. A similar incident once took place with Sayyidina 'Umar Radiyallahu 'Anhu when he came to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and this same type of question and answer took place. The detailed incident is mentioned in the Sahih Bukhaari.

(312) Hadith Number 2.

Imaam Muhammad AI-Baaqir Radiyallahu 'Anhu says that someone asked Ummul Mu'mineen 'Aayeshah Radiyallahu 'Anha: 'How was the bed of Rasulullah Sallallahu 'Alayhi Wasallam in your house?' She replied: 'It was made of leather, in which was filled the coir of the date palm'. Hafsah Radiyallahu 'Anha was asked how was the bed of Rasulullah Sallallahu 'Alayhi Wasallam in your house? She replied: 'It was a canvas folded into two, which was spread for Rasulullah Sallallahu 'Alayhi Wasallam to sleep on. On one night I thought if I folded it into four and spread it, it would become softer. I folded it and spread it that way. In the morning Rasulullah Sallallahu 'Alayhi Wasallam asked: 'What did you spread for me last night? I replied: 'It was the same bed, I only folded it into four so that it may become softer'. Rasulullah Sallallahu 'Alayhi Wasallam said: 'Leave it in its original form. Its softness deprived me of my prayers (tahajjud) at night'.

Commentary

It means that he could not wake up for tahajjud, or he may have awakened later than usual. One sleeps more soundly on a soft bed, and also for a longer period. If it is a rough and uneven bed, firstly, one will not sleep with ease; secondly, one will awaken quickly.

Chapter on that which has been narrated on the humbleness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was more humble than the whole world. The sufis say that in reality humbleness cannot be achieved without continous Tajalli Shuhud (manifestation of divine illumination). There does not exist only one or two examples of the humbleness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, but thousands. Therefore it is not possible to cover them all here. The author has given a few examples here. Once on a journey a few Sahaabah Radiyallahu 'Anhum intended slaughtering a goat. They distributed the work amongst themselves. One took the responsibility of slaughtering the animal, the other of removing the skin, one of cooking it. Sayyidina Rasullullah Sallallahu 'Alayhi Wasallam said: 'I am resposible for collecting the wood needed for cooking'. The Sahaabah Radiyallahu 'Anhum said: 'O Messenger of Allah, we will do all the work'. Sayyidina Rasullullah Sallallahu 'Alayhi Wasallam said: 'I also understand that you will gladly do all the work, but I do not like my being the most distinguished in this group, and Allah Ta'aala also does not like it'. Similarly there exist thousands of incidents of this nature. The author has mentioned thirteen ahaadith in this chapter.

(313) Hadith Number 1.

'Umar Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'Do not exceed in praising me as the Christians over-praised 'Esa 'Alayhis Salaam. (That they made him the son of God.) I am a bondsman of Allah, therefore, call me the bondsman of Allah and His Rasul'".

Commentary

Do not praise me in such a manner which is contrary to the bondsmanship of Allah where shirk (partnership) is created with Allah. A bondsman is a bondsman. Do not praise in such a manner that does not befit, and is contrary to the mission of a Rasul and Messenger of Allah.

(314) Hadith Number 2.

Anas Radiyallahu 'Anhu reports: A woman came to Rasulullah Sallallahu 'Alayhi Wasallam and said: I would like to speak to you in private'. Rasulullah Sallallahu 'Alayhi Wasallam replied: 'Sit on any street of Madinah and I will come there and listen to you' ".

Commentary

In some narrations it is stated that this woman was a bit mentally retarded. Despite this, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam gave her a hearing. Some 'ulama say the reason for saying 'Sit in any street', is because he will not be alone with a strange woman. Some have written, because she was a bit mentally retarded, it is apparent that she may be walking around in the alleys, therefore Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said, he would go into the street and listen to her. According to this humble servant, it is possible that if he had

called her at the women's quarters of his house, the womenfolk would have been inconvenienced, as is witnessed many a time. For this reason, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam listened to her request on the street.

(315) Hadith Number 3.

Anas Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam visited the sick, attended funerals, rode on donkeys, accepted the invitations of slaves. On the day of the battle of Banu Qurayzah, he rode on a donkey, the reigns of which were made of date palm leaves. On it was also a saddle made of date palm leaves".

Commentary

In Arabia, there is special type of donkey, which is bigger than the local (Indian) mules. They run faster than the ordinary ponies. Two or three people can easily ride them. They'are better than the ordinary local (Indian) horses. It is possible that these' donkeys existed in the time of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. It is regarded as an inferior class of conveyance than that of horses. The object here is to show that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam despite

being of such a high status, and who possessed the leadership of both worlds did not feel belittled by riding a donkey. In the same manner, he visited the sick, be that person a respectable or an ordinary person. He even visited the'sick non-Muslims. A Jewish lad used to attend the assemblies of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. At times he assisted in some work too. When he became ill, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam went to visit him. It was his last moments. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam fulfilled his duties of kindness towards him, and presented to him the Message Islaam. The lad looked at his father, the father signalled his agreement. He accepted Islaam. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam thanked Allah, as only Allah is worthy of hamd, who had saved this lad from the punishment of hell through him. Not only this, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam also went to visit the leader of the hyprocrites, 'Abdullah bin Ubay, when he became ill, whereas, he had troubled and harassed Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam many a time. In this manner we find in the ahaadith that he attended the funerals of many ordinary people.

(316) Hadith Number 4.

Anas Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam accepted and attended invitations where bread made of barley, and stale fat a few days old was served (Without hesitation he accepted these invitations). Rasulullah Sallallahu 'Alayhi Wasallam had pawned his armour to a Jew. Till the end of his life Rasulullah Sallallahu 'Alayhi Wasallam did not possess a sufficient amount to release that armour".

Commentary

When fat becomes stale it begins to smell. The serving of bread made of barley and stale fat could be ascertained from the status of the person or from experience, or even by the host himself saying this. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam never made an excuse in accepting an invitation. The last sentence about the debt has been mentioned co-incidently as it is part of the hadith. Some 'ulama state that this is also a sign of humility. This was the reason of his poverty. Allah Ta'aala had given him the option of two thngs, if he wanted to become a Rasul with humbleness or become a Rasul with kindom. Sayyidina Rasulullah Sallallhu 'Alayhi Wasallam on his own accord chose the first one.

(317) Hadith Number 5.

Anas Radiyallahu 'Anhu reports : "Rasulullah Sallallahu 'Alayhi Wasallam performed haj on an old pack saddle. On it was a piece of cloth, the value of which was less than four Dirhams. (It may be possible that by 'on it' Sayyidina Rasulullah Sallallhu 'Alayhi Wasallam himself is meant here. i.e. He covered himself with an ordinary sheet. The value of which did not reach four Dirhams. This explanation is most accepted by the respected teachers. The eleventh hadith in this chapter strengthens this). Rasulullah Sallallahu 'Alayhi Wasallam was reciting this du'aa: 'Allah make this haj one that has no show or fame'".

Commentary

This was recited to educate the ummah, or shows the complete humbleness and utmost devotion of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Although there can be no question of show and fame in any act of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, then too Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam made this d'uaa and beseeched Allah to keep this haj free from show and fame. The sheet that was on the mubaarak body or on the pack saddle of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was of such an ordinary quality that its value was less than a rupee (about twenty cents). This was the result of his complete humbleness, which was his usual habit. Although due to some considerations Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam at time's wore expensive clothing, but normally did not do so.

(318) Hadith Number 6.

Anas bin Maalik Radiyallahu 'Anhu reports: "No one was more beloved to the Sahaabah than Rasulullah Sallallahu 'Alayhi Wasallam. When they saw him they did not stand up, knowing that he did not approve of it".

Commentary

This was also the result of the complete humbleness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Despite his high status and being the leader of both worlds, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not approve this. For this reason the Sahaabah, although possessing a great love for him, and knowing that he disapproved of it, did not stand up for him as is the requirement from this hadith. Rarely, due to their intense love, they stood up. A hadith has been mentioned in the Abu Daawud that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was sitting with us in the masjid and talking. When he stood up, we all stood up till he went into

the house. In this manner many ahaadith are narrated on this subject in the books of hadith, to the extent that in some ahaadith it has been strongly prohibited to stand up, and in some ahaadith it has been commanded to stand up for a few visitors. The 'ulama differ in the permissibility of standing or not standing. The majority of the researchers say there is no contradiction, as there are many reasons for standing up, therefore different commands are mentioned in the ahaadith. Abul Walid bin Rashid says there are four ways and reasons for standing up. (a). Not permissible: This is standing up for such a person who likes this due to pride, that when he enters, people should stand up. (b). Makruh: To stand up for a person who has no pride, but it is feared if one is treated in this manner, pride will enter in that person. (c). Permissible: This is for that person this fear does not exist. (d). Mustahab: To stand up for a person who returns from a journey. To stand in happiness on one's return. Imam Nawawi says: "It is mustahab to stand for the Ahlul-Ilm, Ahlul-Fadl and Ahlul-Sharaf". Qaadi 'Iyaad says the prohibition is for that standing, where a great person remains seated and the people continue standing in his presence. In the ahaadith where standing has been prohibited it is stated that: "One should not stand in the manner that the 'ajami people stand for their leaders". The research of Maulana Gangohi, which has been mentioned in the Badh-lul-Majhud through my late father, is that standing in itself is permissible, till such an obstacle does not appear which prohibits it. For example, a person will fall into mischief if one stands up for a certain person. Pride etc. will form in one, which will be detrimental to that person's religious well-being. In the same manner, to stand up hypocritically, where there does not exist in the heart any feeling or respect, but for the sake of show and hypocsrisy one stands up. Both these are not permissible, but, if one fears that by doing so, one will have to bear financial and physical consequences, then in this case it will be permissible to stand up to deter oppression.

(319) Hadith Number 7.

Imaam Hasan bin 'Ali Radiyallahu 'Anhu reports that I asked my (maternal) uncle Hind bin Abi Haalab, who usually described particulars and conditions of Rasulullah Sallallahu 'Alayhi Wasallam. I was longing to hear something about it. On my asking, he described the mubaarak features of Rasulullah Sallallahu 'Alayhi Wasallam. He said: 'Rasulullah Sallallahu 'Alayhi Wasallam had great qualities and attributes in him, others also held him in high esteem. His face glittered like the full moon'. He then described the complete features of Rasulullah Sallallahu 'Alayhi Wasallam (as has been mentioned in the first chapter under hadith number seven). Imaam Hasan Radiyallahu 'Anhu says. 'I did not mention this hadith (due to some reason) to Husayn (Radiyallahu 'Anhu) for some time. Then I once narrated it to him whereupon I found that he had heard it before me. He had asked him (our uncle) already what I had asked. I also found that he had asked our father ('Ali Radiyallahu 'Anhu) about Rasulullah Sallallahu 'Alayhi 'Wasallam entering and coming out of the house. He did not leave out anything about the ways and manners of Rasulullah Sallallahu 'Alayhi Wasallam. Imaam Husayn Radiyallahu 'Anhu said: 'I asked my father regarding the manner in which Rasulullah Sallallahu 'Alayhi Wasallam entered the house?' He replied: 'When Rasulullah Sallallahu 'Alayhi Wasallam entered the house he distributed his time into three portions; He spent a portion for Allah. (In devotion, performing salaah etc.); A portion towards his family (fulfilling their duties. i.e. laughing, speaking, enquiring about their welfare etc.); and a portion for himself (resting etc.). He distributed his personal portion in two, one for himself and one for the people, in such a manner that the near one's among the Sahaabah Radiyallahu 'Anhum came to visit him. Through these Sahaabah

Radiyallahu 'Anhum he conveyed messages to the people. He did not conceal anything from them. From the portion of the unimah he adopted this method, that he gave preference to the Ahlul-Fadl (i.e. people of 'ilm and 'amal). He distributed this time according to their religious fadl. From among those who came, some had one requirement, some had two requirements, and some had many requirements. Rasulullah Sallallahu 'Alayhi Wasallam fulfilled all their requirements. He busied them in things that benefited them and the entire ummah. When they questioned Rasulullah Sallallahu 'Alayhi Wasallam on religious matters, he replied to them in a manner that benefited them. He used to say: 'Those that are present, should inform those that are not present regarding these beneficial and necessary matters'. He also used to say: 'Those people who for some reason (purdah, distance, shyness or awe) cannot put forward their requirements, you should inform me about their requirements, because, that person who informs a king of the need of another, who is unable to put forward that need, Allah Ta'aala will keep that person stead fast on the day of qiyaamah'. Only important and beneficial matters were discussed in his gathering. He happily listened to these matters from the Sahaabah Radiyallahu 'Anhum. Besides this there was no wasteful or non-beneficial talks in his assemblies. The Sahaabah Radiyallahu 'Anhum came to the assemblies of Rasulullah Sallallahu 'Alayhi Wasallam for their religious needs, they did not depart before tasting something (by tasting, may be meant the acquiring of religious knowledge. It could mean 'Hissi' tasting too. Whatever Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam possessed, he offered it in humbleness. Whenever close friends gather, whatever is available is presented to them). The Sahaabah Radiyallahu 'Anhum returned from his assemblies as torch bearers of hidayah and goodness. (They spread. these teachings amongst others). Imaam Husayn Radiyallahu 'Anhu says: 'I asked (my father) regarding the coming out of Rasulullah Sallallahu 'Alayhi Wasallam from the house'. He replied: 'Rasulullah Sallallahu 'Alayhi Wasallam controlled his tongue and only spoke that which was necessary. He did not waste his time in useless conversations. He made those who came to visit him feel at home he did not make them feel scared or ill at ease. (i.e. When advising them, he did not scold them in a manner that they become scared, or tell them such things that would keep them away from the deen). He respected and honoured the respected ones of every nation. He also chose a leader for them. He warned the people of Allah's punishrnent (or he emphasised that the people be cautious*). He also protected himself from troubling or harming people. Besides being cautious

* This word 'Wa yah-dharun naas' has been translated in many ways. According to this humble servant this translation is the most appropriate. It is suitable and corresponds with the other sentence too. The result is this that Sayyidina Rasulullah sallallahu 'Alayhi Wasallam was cautious himself and educated others too to be cautious. The example of which is that it is, not permissible for one to have bad thoughts or doubts regarding another person without any valid reason, but it is better for one to guard ones self and be cautious without having bad thoughts or doubts regarding the next person. Many ahaadith are mentioned wherein one has been advised to be cautious and steadfast. An incident in the Abu Daawud that once Sayyidina Rasulullah Sallallahu Alayhi Wasallam intended sending some articles to Makkah Mukaramah for distribution. He appointed a Sahaabi by the name of Sayyidina Ibnul Faghwaa Radiyallahu 'Anhu to take these articies, and said to him: 'Seek a companion to accompany you. While he was looking for a companion a person by the name of 'Amr came to him and said: 'I have heard that you are looking for a companion to accompany you to Makkah. I will go with you'. Sayyidina Ibnul Faghwaa Radiyallahu 'Anhu came to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and said to him that he had found a companion. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam asked: 'Who is he? He described the person. Sayyidina Rasulullah Sallahu 'Alayhi Wasallam said: 'When you near the settlement of his tribe be cautious, because there is a saying: Be cautious of your Bakri (name of tribe) brother". Sayyidina Ibnul Fadhwaal Radiyallahu 'Anhu says we both set out on our journey. When we neared the settlement of my companion's tribe, he began to say. "Let me go and meet this people. You can wait for me" I Said: "Surley there is no harm" After he left I remembered what Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has said to me. I quickly readied my camel and moved off. After

and commanding others to be cautious, he never lacked in courtesy towards others. He was concerned for the affairs of his friends, made himself aware about the relationships between them and rectified their faults. He praised good deeds and encouraged them. He explained the harmful effects of bad things and removed and stopped these. He followed the middle path in all matters. (He did not at times say this and at other times that). He did not neglect the guiding of people, it is possible that they became unmindful of their religious duties, or exceeded in a matter resulting in them becoming disheartened. For everything there was a special arrangement .He did not fall back in the truth, nor did he exceed the limits in this.

Those who attended his gatherings were the best of people. The best person in the eyes of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was the one who wished everybody well. The one with the highest status in the eyes of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was that person who considered, comforted and helped the creation the most'. Sayyidina Imaam Husayn Radiyallahu 'Anhu says: 'I then enquired from him regarding the assemblies of Sayyidina Rasulullah Sallallahu Wasallam'. He replied: 'He began and ended all his sitting with the dhikr of Allah. When he went to a place, he sat where he found a place, and also instructed the people to do so. They should not leap over peoples heads and go ahead. It is a different matter, that where Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam sat, that place became the focal point of the gathering. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam fulfilled the rights of every person present. That means, whatever right was due in talking and showing happiness, was fulfilled by him, so much so, that every person present would think that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is honouring me the most. The person that came to sit by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam or came to him for some purpose, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam would remain seated till that person began to stand up. Whenever one asked him for something, he kindly fulfilled that request, and did not refuse it, (if he did not possess the thing) he would give a soft and humble answer. His cheerfulness and pleasant manner were for everybody. He was like a father to them. The whole creation was equal before him as far as rights were concerned. His gatherings were the gatherings of knowledge, modesty, patience and honesty. (i.e. These four things were attained there or are a description of his gatherings). Voices were not raised therein, nor was anyone degraded or disgraced. If anyone committed a fault, it was not made known publicly. All were regarded as equals amongst themselves. (A person was not regarded according to his lineage or genealogy). The virtues of one over the other was according to the taqwa (piety) possessed. The small ones were loved. The needy were given preference. Strangers and travellers were cared for'.

Commentary

In brief, in every matter his noble manners reached their pinnacle and even exceeded that, and why should it not be so when his divine mission was to fulfil and complete noble manners? Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has said: 'I have been sent so that I may fulfil

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a little while I saw him coming with a few people but because of my cautiouness I quickly went away. In this incident there are many types of cautiousness. Besides this, in many ahaadith Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam informed the 'ummah to be careful and cautious. Therefore this translation is most suitable.

and complete the best of manners'. Even though being granted this, he always made this du'aa: 'O Allah, You have created me excellently. In the same manner make my character excellent'. Allah Ta'aala has mentioned the greatness of his noble character in the Qur-aan, and has also emphasised it in many ways. Rasulullah Sallallahu 'Alayhi Wasallam said: 'Allah Ta'aala likes those with gentle temperaments, and in reward for gentleness He grants something which He does not grant for other things'. In another hadith it has been stated: 'The person that is deprived of gentleness is deprived of great blessings'. It is stated in a hadith: 'The best amongst you is the one who has the best character'. In one hadith it has been stated: 'The most beloved amongst you by me is the one who possesses noble character'. A Sahaabi inquired from Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 'What is the best thing granted to man? Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam replied: 'Good character'. In one hadith it has been stated: 'On the day of qiyyaamah the weightiest thing on the scale of deeds will be good character'. It has been stated in a hadith: 'A good-mannered person can through his character, reach the status of those pious people who stay awake at night, and fast during the day'. Sayyidina Mu'aadh Radiyallahu 'Anhu says that when I was sent to Yaman (Yeman), while mounting conveyance, when I put my leg in the stirrup, Rasulullah Sallallahu 'Alayhi Wasallam gave me this final advice: 'Treat the people with courtesy'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has said the ones that possess the most complete imaan among the Mu'mins are those whose characters are the best. In many other other ahaadith too it has been stressed that one should have good character. The above mentioned ahaadith are an example of these.

(320) Hadith Number 8.

Anas Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam said: "Even if I am given a foot of a goat as a present, I will accept it, and if I am invited to partake of it, I will surley accept that invitation".

Commentary

It does not even come to mind that why should I accept such an ordinary small article, or accept an invitation to partake of it. I think of it as a blessing of Allah and accept it whole heartedly. The actual reason for accepting an invitation is not the food but to encourage the host and keep one happy.

(321) Hadith Number 9.

Jaabir Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam came to visit me (while I was ill). He did not come on the back of a mule, or on a Turkish horse". (i.e. He did not come on defective or an expensive conveyance, but came on foot).

Commentary

The humbleness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is intended here. He did not adopt the way of the kings and the rich in using conveyance, but mostly walked. This incident is mentioned in the Bukhaari Sharif with more detail, where Sayyidina Jaabir Radiyallahu 'Anhu says: 'Once I became ill. Rasulullah Sallallhu 'Alayhi Wasallam and

Abubakar (Radiyallahu 'Anhu) both came to visit me on foot. When they reached my home they found me unconscious. Rasulullah Sallallahu 'Alayhi Wasallam performed wudu and sprinkled the water of the wudu on me, as a result I became conscious and saw Rasulullah Sallallahu 'Alayhi Wasallam sitting before me. I asked him a question on inheritance, whereupon an aayah on this was revealed'.

(322) Hadith Number 10.

Yusuf bin 'Abdullah bin Salaam Radiyallahu 'Anhu reports: Rasulullah Sallallah 'Alayhi Wasallam chose for me the the name Yusuf. He put me in his lap and passed his mibaarak hand on my head".

Commentary

In this we find the high character of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and his love for little children. The height of humbleness is that he did not avoid putting infants on his lap. In a hadith

it is stated that he (Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam) also made dua of barakah for me. From this hadith it is evident that children were taken to the pious elders and were asked to choose a name for them. In other ahaadith it has also been related that the Sahaabah Radiyallahu 'Anhum took their new born infants to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

(323) Hadith Number 11.

Anas Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam performed haj on a saddled camel on which was a cloth, the value of which we think was four Dirhams. Rasulullah Sallallahu 'Alayhi Wasallam was reciting this du'aa: 'O Allah, keep this haj free from show and fame'".

Commentary

This hadith has been mentioned in hadith number five in this chapter.

(324) Hadith Number 12.

Anas Radiyallahu 'Anhu reports that a tailor invited Rasulullah Sallallahu 'Alayhi Wasallam. Thareed was served, in which dubbaa (dodhi -gourd) was added. As Rasulullah Sallallahu 'Alayhi Wasallam loved dubbaa (dodhi-gourd) he began eating it. Anas Radiyallahu 'Anhu says: "After that no food was prepared for me, wherein if gourd could be added, it was added".

Commentary

Thareed is a type of food wherein bread is mixed with gravy. This has already been mentioned in the eleventh hadith on the chapter of the curry of Sayyidina Rasulullah Sallallahu 'Alayhi

Wasallam. There instead of thareed, bread and gravy is mentioned. It is possible that both things were served, gravy and bread and thareed also. It is possible that thareed figuratively, or the ingredients of thareed were mentioned separately, as bread and gravy when mixed together become thareed.

(325) Hadith Number 13.

'Amrah Radiyallahu 'Anha reports that someone asked 'Aayeshah Radiyallahu 'Anha. "What was the usual practice of Rasulullah Sallallahu 'Alayhi Wasallam at home?" She replied: "He was a human from among other humans. He himself removed the lice from his clothing, milked his goats, and did all his work himself".

Commentary

'He was a human from among other humans' means as the common people, he mostly did his household chores himself. He did not have pride or feel ashamed to do the household work or fulfil his needs. In a hadith it is stated that the work that was done by the common people in their homes, was also done by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. In some ahaadith, examples of the chores are also given as in the hadith under discussion. In the ahaadith it is also stated that he sewed his clothing himself, he repaired his shoes, mended his clothing etc.

In the above hadith it is mentioned that he removed lice from his clothing. The research of the 'ulama is that lice was not found in the body and clothing of Sayyidina Rasulullah Sallallahu'Alayhi Wasallam. It is evident that lice appears from the dirt of the body and multiplies with the perspiration. The whole body of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was nur. There can be no questions of dirt, in the same manner his perspiration was like rose, that is used as a scent . How can it be possible for lice to live in the esssence of rose. Therefore here it will mean that he looked for lice suspecting it from another person to have crept onto his clothing. The 'ulama say that this was done to teach the ummah, that when others see him doing this they will practise it more diligently.

Chapter on the noble character and habits of Sayyidina Rasulullah Saliallahu 'Alayhi Wasallam.

The noble character of Sayyidina Rasulullah Sallallahu 'Alayhi wasallam is known to the whole universe. Allah Ta'aala has also mentioned this in the Qur-aan.. *'And lo! thou art of a tremendous nature'.-Suratul Qalam, 4.* His noble character and habits are regarded as an example to the world today. The etiquette of Muhammad Sallallahu 'Alayhi Wasallam has fame, pomp and honour in the world, and what more can be said after Allah Ta'aala Himself has praised Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Allah Ta'aala says in Suratul Qalam: *'And lo! thou art of a tremendous nature'.* In this aayah it has been stressed in many ways that 'Verily you are of the most noble character'. It is difficult to count and fully describe the noble character of

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. A great portion has been written on this subject in the books of hadith. Examples of these are mentioned by the author in this chapter, where he mentions fifteen ahaadith.

(326) Hadith Number 1.

Khaarijah bin Zayd bin Thaabit Radiyallahu 'Anhu says that a group came to Zayd bin Thaabit (his father) and requested him to describe to them some facts about Rasulullah Sallallahu 'Alayhi Wasallam. He replied. "What can I describe to you of Rasulullah Sallallahu 'Alayhi 'Wasallam. (It is beyond my means to describe them). I was the neighbour of Rasulullah Sallallahu 'Alayhi Wasallam. (Therefore he was mostly present and knew many facts. He was also a writer of the wahi-revelation). When wahi was revealed to Rasulullah Sallallahu 'Alayhi Wasallam, he sent for me, I came and wrote it. (Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam always showed kindness, and made us feel at ease). Whatever we discussed, he discussed the same. If we discussed some worldly affairs, he also spoke of it. (It was not that he only spoke about the hereafter to us,'and despised the talking of worldly affairs). When we spoke of the hereafter, he too spoke of the hereafter. When we began speaking of the hereafter, he described its events etc in detail). 'When we spoke of food, Rasulullah Sallallahu 'Alayhi Wasallam also spoke of it. (Its etiquette, benefits, tasty foods, foods that are harmful, etc. In the previous chapters many such commands of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam are mentioned. i.e. 'What a wonderful curry vinegar is'. 'Use olive oil, it is from a mubaarak tree'. etc.). All this I am saying are facts on Rasulullah Sallallahu 'Alayhi Wasallam"'.

Commentary

Many things are mentioned in this hadith, of which many have been explained in the hadith (in brackets). The translation of the last sentence according to the mashaa-ikh of teaching is as mentioned above. According to this humble servant in the beginning of the hadith where it is mentioned 'What can I describe to you of Rasulullah Sallallahu 'Alayhi Wasallam' is connected to this last sentence, and the translation will be this that 'I can describe to you all the conditions of Rasulullah Sallallahu 'Alayhi Wasallam. Whatever type of question you may ask me about, I will explain it to you, as I was a neighbour of Rasulullah Sallallahu.'Alayhi Wasallam and also the writer of the wahi (revelation). Every religious and worldly activity, eating, drinking etc. was found among the practices of Rasulullah Sallallahu 'Alayhi Wasallam, therefore what should I describe to you and what can I say, as every memoir of his is wonderful, and every time and condition beautiful'. In this hadith Sayyidina Zayd Radiyallahu 'Anhu saying, when wahi was revealed, he was called. This was mostly done because he lived nearest to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. There were other Sahaabah also who wrote the wahi, among them were Sayyidina 'Uthmaan Radiyallahu 'Anhu, Sayyidina 'Ali Radiyallahu 'Anhu, Sayyidina Ubay Radiyallahu 'Anhu, Sayyidina Mu'aawiyah Radiyallahu 'Anhu, Sayyidina Khaalid bin Sa'd Radiyallahu 'Anhu, Sayyidina Hanzalah Radiyallahu 'Anhu, Sayyidina 'Alaa Hadrami Radiyallahu 'Anhu, Sayyidina Abaan bin Sa'eed Radiyallahu 'Anhu. These nine Sahaabah wrote the wahi. In the above hadith a question may arise, that speaking of worldly -affairs such as eating, drinking etc. is a useless conversation, and it was the noble habit of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam not to waste time in useless things, as has been mentioned in many ahaadith. It has also been, mentioned in the seventh hadith of the previous chapter that Sayyidina

Rasulullah Sallallahu 'Alayhi Wasallam controlled his tongue and spoke only that which was necessary. The reply to that is not every worldly discussion is useless, but many discussions about eating and drinking and other worldly affairs are necessary, and were waajib for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Among these, are what is permissible and not permissible, what is good or bad, etc. can only be known if Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

explained them, or when they were discussed before him he did not comment on them. It has also been mentioned in this hadith that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam inquired about the people and encouraged their good deeds and explained to them the detrimental effects of bad deeds. It is for this reason that worldly affairs were discussed in the gathering of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, and not for the sake of wasting time.

(327) Hadith Number 2.

'Amr ibnul 'Aas Radiyallahu 'Anhu reports: "(Rasulullah Sallallahu 'Alayhi Wasallam gave attention, spoke and showed love to the worst person of a nation. So that, the person may feel he is being given special attention). He used to give attention, and spoke to me also in a manner, that I began to feel that I was the best among the community. (Therefore one day) I asked: 'O Messenger of Allah, am I better or is Abubakr better?' He replied: 'Abubakr'. I then asked: 'Am I better, or 'Umar?' He replied. "Umar'. I asked: 'Am I better or 'Uthmaan?' He replied: 'Uthmaan'.When I asked him these questions, Rasulullah Sallallahu 'Alayhi Wasallam told me the truth. (He did not tell me I was better to keep me happy. Afterwards I felt ashamed of myself on this deed). I felt I should not have asked such a question".

Commentary

This Sahaabi in the beginning due to the special attention given to him by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam felt he was the best among the community. We find from the first lengthy hadith already mentioned, that it was his noble habit to give preference to the best. But, at times, to make one's heart happy and in politeness he gave preference to that which was not the best. He even showed special love to the non-believers and the munafiqeen (hyprocrites). In the hadith, the order in which the question were asked, is because in the time of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam the Sahaabah Radiyallahu 'Anhum regarded Abubakr Radiyallahu 'Anhu as the best amongst the people. It is also narrated in the ahaadith that in the time of Rasulullah Sallallahu 'Alayhi Wasallam we regarded Abubakr as the best, and after him 'Umar. Sayyidina Ibn 'Umar Radiyallahu 'Anhu relates that in the time of Rasulullah Sallallahu'Alayhi Wasallam we did not regard anyone equal to Abubakr, after him was 'Umar, and after him 'Uthrnaan. After that the other Sahaabah were not given preference. This means that the superiority of these three Sahaabah in this order was manifest. In the time of Rasulullah Sallallahu 'Alayhi Wasallam we the Sahaabah accepted this. Muhammad, the son of 'Ali (Radiyallahu'Anhu), once asked his father 'Ali Radiyallahu 'Anhu who was the best person after Rasulullah Sallallahu 'Alayhi Wasallam?.He replied: 'Abubakr Radiyallahu 'Anhu' I asked after him who? He replied: "Umar'. There are many other ahaadith wherein during the time of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam this order is mentioned. Therefore 'Amr Radiyallahu 'Anhu asked the question in this order. He competed with the one who was regarded

as the best then the second, then the third best. If I am not better than the first then surely I might be better then the second or third.

(328) Hadith Number 3.

Anas bin Maalik Radiyallahu 'Anhu says: "I remained in the service (of Rasulullah Sallallahu 'Alayhi Wasallam for ten years. He never once told me 'Oof '. When I did something, he never asked me, why did you do so? When I did not do a certain task, he never asked me why I did not

do it. Rasulullah Sallallahu 'Alayhi Wasallam had the best character among all people. (and also possessed the most excellent features, so much so,) that I never felt a silk cloth, nor pure silk, nor any other thing softer than the palm of Rasulullah Sallallahu 'Alayhi Wasallam. Nor did I smell any musk or any other fragrance, more sweet smelling than the sweat of Rasulullah Sallallahu 'Alayhi Wasallam".

Commentary

This is not an exaggeration, or something to do with faith. The perspiration of Sayyidina Rasulullah Sallallahu.'Alayhi Wasallam was collected and used as a fragrance. The one with whom Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam shook hands, a fragrance emitted from that hand for a whole day. It is a proven fact that by committing excess evil the body gives off a disgraceful smell. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam not uttering even the word 'Oof' on anything is due to his high and noble character and humbleness. He did not regard Sayyidina Anas Radiyallahu 'Anhu fulfilling or not fulfilling a duty to be something from Sayyidina Anas Radyallahu 'Anhu's own side, but something that is from Allah, and was always contented with it. In another hadith this has also been stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam used to say.' 'Only that shall happen that Allah wills. If it is destined to happen it shall happen'. This is the uttermost pleasure from a beloved's deed. In the technical terms of the sufis the essence of 'Rida bil Qadaa' (contentment and acceptance of divine decree) has a different certificate. There is a famous saying of Raabi'ah Basriyyah, the translation of which is, 'O Allah, if you cut me into pieces, as a result, my love for You will surely increase' . The acts of all the accomplished sufis are taken from the many noble acts of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. The personality of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was perfect and most complete in all aspects. After him the state of 'All inclusive perfection' did not remain. Therefore among the sufis, a certain habit of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was evident and at another place another habit was evident. Here it is worth noting that this state of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was regarding his own person. Sayyiditina 'Aayeshah Radiyallahu 'Anha says.'Rasulullah Sallallahu 'Alayhi Wasallam never took revenge on his own behalf (or for any wrong done to him), but if a command of Allah was transgressed (i.e. haraam deed was committed) then he surely punished the evil doer'. A similar incident is also mentioned in hadith number three in the chapter on the speech of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

A PLEASANT INCIDENT: There is a surprising story regarding the last portion of the hadith under discussion, from which we find the complete love of the Sahaabah Radiyallahu 'Anhum for Sayyidina Rasulullah Sallallahu Alayhi Wasallam. That is, Sayyidina Anas Radiyallahu

'Anhu once began saying with complete love and happiness, that I shook the mubaarak hands of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam with these hands of mine. I did not feel any silken cloth or pure silk softer than the hands of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. The student before whom this hadith was mentioned, showed his desire, that I also wish to shake hands with those hands that shook the hands of Rasulullah Sallallahu 'Alayhi Wasallam. Thereafter, this chain continued in such a manner that today after more 1,350 years it is still continually practised. It is well known as the hadith of musafahah (hand shaking) as the hand shaking is continued. Shah Waliyullah Dehlavi has also mentioned this in his book 'Musalsalaat', through whom it had reached my respected ustaadh Maulana Khalil Ahmad Saahib (May Allah fill his resting place with nur).

(329) Hadith Number 4.

Anas Radiyallahu 'Anhu says: "A person who was wearing yellow coloured clothing was sitting by Rasulullah Sallallahu 'Alayhi Wasallam. It was the habit of Rasulullah Sallallahu 'Alayhi Wasallam not to bluntly express things he did not approve of. (Therefore he kept silent). When that person left, Rasulullah Sallallahu 'Alayhi Wasallam said to those present 'It would have been better if you had told him not to wear yellow clothing'".

Commentary

This was a great kindness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam on the ummah. He did not usually prohibit anything to an individual, because it was possible that that person may reject it or may become a cause for one to raise an objection, which could lead to kufr. When Sayyidina Rasulullah Sallallahu'Alayhi Wasallam felt that it would not lead to this, he prohibited that which was undesirable. It is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam prohibited Sayyidina 'Abdullah bin 'Amr ibnul 'Aas Radiyallahu 'Anhu from wearing such clothing. Many other such instances are mentioned in the books of hadith. Also this delaying and not openly prohibiting a thing were only in such circumstances where it was feared to be detrimental or where there was no fear of harm if it was delayed. This method was not adopted where a haraam thing was committed. It is therefore found in hadith number three in the chapter on the speech of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, where in a detailed narration of Sayyidina Imaam Hasan Radiyallahu 'Anhu it is related that when one transgressed the truth, at that time no one could endure his anger, nor

could anybody stop him, till Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam avenged that deed. A similar incident will be mentioned in the ensuing pages.

(330) Hadith Number 5.

'Aayeshah Radiyallahu 'Anha reports, that: "It was not the nature of Rasulullah Sallallahu 'Alayhi Wasallam to talk indecently, nor did he engage himself in the use of obscene language. Nor did he shout and talk in the bazaars (which is against dignity). He did not avenge a bad deed with a bad one, but forgave it, and thereafter did not even mention it".

Commentary

Some people are by nature indecent and habituated to telling obscene jokes, some, in order to keep a gathering happy, indulge in indecent conversations. For this reason Sayyiditina 'Aayeshah Radiyallahu'Anha refused both. There is no harm if one goes into the bazaar to fulfil one's needs, but to go there and shout about is against dignity. One should in a quiet manner, complete ones needs and return. This also does not mean that by not shouting in the bazaar, he made a noise at other places. The object is that it is generally found that people make noise in the bazaars (while dealing etc.). If one is calm in the bazaars, it is apparent that at other places too one will be calm. The whole history of Sayyidina Rasulullah Sallallahu'Alayhi Wasallam is filled with incidents where he did not avenge a bad deed with a bad one. What types of torments and suffering did he not suffer at the hands of the nonbelievers? What did he not confront in the Battle of Uhud? When the Sahaabah Radiyallahu 'Anhum could not bear these happenings, they requested' Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to curse these non-believers. Instead Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam made this du'aa: 'O Allah, grant my nation hidayah, for they know not'. Zayd bin Sa'nah Radiyallahu'Anhu who was a Jew, once began saying: 'There was not a sign of prophethood in Rasulullah Sallallahu 'Alayhi Wasallam which I had not found in him, except for two signs, which I did not have the opportunity to test. The first is that his hilm (gentleness) will overcome his anger. The second is, the more one acts foolishly towards him the more he will tolerate it. I looked for a chance to test these two signs, and kept on coming and going to his gatherings. One day Rasulullah Sallallahu 'Alayhi Wasallam came out of his house. 'Ali was with him. just then a badawi type of person came and said:'O Rasulullah, my community have accepted Islaam, and I had told them that, if they became Muslims, they shall receive abundant sustenance. And now such a time has come where drought has befallen us. I fear that they will leave Islaam. If the idea is suitable, it is suggested that you assist them. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam looked towards a person who may have been 'Ali. He replied, 'Ya Rasulullah, there is nothing available'. Sayyidina Zayd Radiyallahu 'Anhu who was of the Jewish faith at that time, was witnessing this incident, he said. 'O Muhammad, if you can do this, a certain amount of dates of a certain person's palm grove be given to me at a fixed time, then I shall pay now in advance and collect the dates at the appointed time. Rasulullah Sallallahu 'Alayhi Wasallam replied this was possible, but if you do not stipulate the palm grove I can make an agreement. I accepted it, and paid eighty mith-qaal of gold (according to well known sayings one mithaqaal equals 100 grains or four and half maa-shaas approx. four and half grams). Sayyidina Rasulullah Sallahu 'Alayhi Wasallam gave the gold to this badawi and said to him, do not forget to be just, and fulfil their needs with this. Zayd Radiyallahu 'Anhu further says, when two or three days were left for the time to collect the dates, Rasulullah was sitting near a well while returning from a funeral with the Sahaabah, among whom were Abubakr, 'Umar, and 'Uthmaan. I came and caught the hem of the kurtah and sheet of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and cynically said: 'O Muhammad, you do not want to pay my debt. I swear by Allah, that I know all the children of 'Abdul Muttalib very well. You are very poor payers'. 'Umar looked at me in anger and said: 'O enemy of Allah! what are you mumbling? I swear by Allah, that if I did not fear (the presence of Rasulullah) I would have severed your head'. Rasulullah was looking at me very calmly, and said smilingly to 'Umar: "Umar, This person and I are in need of something more. He should have told me to take care in fulfilling his rights and should have advised in a better manner when putting forward his claim. Go take him and fulfill his rights, and for having scolded him give him in lieu twenty saa' (approximately two mann approx 66,5 kg) dates extra in excess of his right'. Umar took me and fulfilled my rights and gave me the twenty extra saa'. I asked: 'For what are these twenty extra

saa'? "Umar replied: 'This is the command of Rasulullah'. Zayd Radiyallahu 'Anhu said:"Umar do you know me? 'Umar replied: No' I said: I am Zayd bin Sa'nah. He asked: 'The Allaamah (great learned) of the Jews? 'I replied: 'I am that very person'. He said: 'Being a man of such calibre, why did you behave before Rasulullah in such a manner?' . I replied: 'Two signs from the signs of prophethood were left, which I was not able to test. The first is the hilm (gentleness) of Rasulullah Sallallahu 'Alayhi Wasallam suspersedes his anger. The second is that, the more one acts foolishly towards him, the more he will tolerate it. Now I have tested these two also, therefore I make you witness to my acceptance of Islam.

I give half of my wealth in charity (sadqah) to the ummah of Muhammad Sallallahu 'Alayhi Wasallam". Therefore he returned to the noble presence of Rasulullah Sallallahu 'Alayhi Wasallam and accepted Islaam. Later he took part in many battles and was martyred in the Battle of Tabuk (May Allah be pleased with him). -Jam'u; Fawaa-id and Jam'ul Wasaa-il.

(313) Hadith Number 6.

'Aayeshah Radiyallahu 'Anha reports: "Rasulullah Sallallahu 'Alayhi Wasallam did noy hit anything with his mubaarak hands, besides the time when he made jihaad in the Path of Allah. He did not hit a servant nor a women (wife, slave girl etc.)".

Commentary

Hudhud is included in the Path of Allah and also jihaad. By hitting, it is meant to hit in anger, this in general usage is called hitting. This is not against one hitting un-intentionally and playfully, as has been mentioned in some ahaadith.

(332) Hadith Number 7.

'Aayeshah Radiyallahu 'Anha says: "I have never seen Rasulullah Sallallahu 'Alayhi Wasallam avenge himself for a personal affliction, but if one transgressed a prohibited thing from those prohibited by Allah, (To commit a haraam act. The commentators on hadith say the rights of man are also included) then there was no one more angry than Rasulullah Sallallahu 'Alayhi Wasallam. Whenever Rasulullah Sallallahu 'Alayhi Wasallam was given a choice between two things, he always chose the one that was simple, if it did not lead to any type of sin".

Commentary

It is written in the books of history that in the Battle of Uhud when 'Utbah threw a stone at Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and his mubaarak teeth became shaheed, and his blessed face became full of blood. A few among those present said. 'Make du'aa for the curse of that wicked person'. Instead Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam made this du'aa: 'O Allah, grant my people hidayah, for they do not know'. Once a badawi came and pulled the sheet of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam so hard that it made a mark an his mubaarak neck, the badawi then said: 'Load grain on these camels of mine. You do not give from your or your father's wealth (He meant as if the wealth in the baytul maal (treasury) belongs to us and not to you). Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said. 'Till you do not

compensate for pulling the sheet, I shall not make grain available to you'. He said: 'I swear by Allah, that I will not compensate you'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was smiling and had grain loaded onto his camels. We are among those who used his mubaarak name and claim to follow him. If anything is said or done against our dignity, or if one uses a harsh word then we feel it against our dignity. The meaning of the last sentence in this hadith is that when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was given a choice by Allah between two things, especially that which was in the interests of the ummah, he always chose the easy and simple thing for the ummah. In the same manner in worldly matters where a choice between two things were given, he chose the simple one as long as it did not have a shar'ee shortcoming in it. In many ahaadith under different subjects, that to put oneself into unnecessary difficulties was not liked by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

(333) Hadith Number 8.

'Aayeshah Radiyallahu 'Anha reports. "A person asked permission to present himself before Rasulullah Sallallahu 'Alayhi Wasallam while I was with him. Rasulullah Sallallahu 'Alayhi Wasallam said: 'What a bad person is he among his community'. After saying this, he gave him permission to enter. After the person entered, he spoke very softly to him. When the person left I said: 'O Rasulullah, you said what you said before he entered, then you spoke so softly to him,. Rasulullah Sallallahu 'Alayhi Wasallam said: 'O 'Aayeshah, the worst person is that who stops speaking to one because of his indecency'".

Commentary

Most of the 'ulama have written that this person's name was 'Uyaynah. It is said that till then he had not sincerely accepted Islaam, but hypocritically and outwardly. Upto that time Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam treated the hyprocrites in the same manner as he had treated the Muslims. Therefore he treated him in the same manner. After the death of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam when some people began turning away from Islaam (irtidaad), he also became a murtad, and openly declared the kufr that was in his heart. When he was brought before Sayyidina Abubakr Radiyallahu 'Anhu, the children of Madinah began jeering him that this person has also become a murtad (turned apostate). He replied: 'Since when have I been a Muslim that it may be said that I have become a murtad. He later became a Muslim, and took part in jihaad in the time of Sayyidina 'Umar Radiyallahu 'Anhu.

It is for this reason that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam pointed out this fact before he entered. Since this was intended to rectify (islaah) and to save others from harm, therefore this saying of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam cannot be termed according to the shari'ah as ghibah (backbiting). To mention a bad deed of a person with the intention that others may not fall into it, or be tricked into it, is not classed as those prohibited in ghibah. Some of the 'ulama have stated that this person was an open faasiq. It is permissible to make ghibah of the one who openly indulges in fisq and fujur. When he arrived in the presence of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, to make him feel at ease and captivate his heart, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam spoke softly to him, as was his noble habit. It was also the noble habit of sayyidina

Rasulullah Sallallahu 'Alayhi Wasallam to speak softly to everyone. It is for this reason that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam made this clear to Sayyiditina 'Aayeshah Radiyallahu 'Anha and others, so they may not feel that by the courtesy shown by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to this person, that this person is honest and a well wisher, and due to this one may be deceived and fall into some, calamity, or a secret may be said before him. It is the habit of hyprocrites to discuss the secrets of others so that they obtain special status and one's inner secrets. In the last sentence of the hadith the words 'worst person' could have two meanings. This may be referring to the person that presented himself. In order to keep away from his rudness, he was treated in this manner, or this may be referring to the noble personage of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam that, 'When did you find me to be a rude person, that you were waiting for such a thing. He is an indecent person, and due to his indecency people will refrain from coming to him, and if I also speak like this, people must also stop coming to me'. As a result of which only he shall be a loser, but how could Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam tolerate him being a loser.

(334) Hadith Number 9.

Imaam Hasan Radiyallahu 'Anhu says, (my younger brother) Husayn said: "I asked my father (Sayyidina 'Ali Radiyallahu 'Anhu) about the conduct of Rasulullah Sallallahu 'Alayhi Wasallam in his assemblies' He replied.. 'Rasulullah Sallallahu 'Alayhi Wasallam was always happy and easy mannered. There was always a smile and a sign of happiness on his blessed face. He was soft-natured and when the people needed his approval, he easily gave consent. He did not speak in a harsh tone nor was he stone-hearted. He did not scream while speaking, nor was he rude or spoke indecently. He did not seek other's faults. He never overpraised anything nor exceeded in joking, nor was he a miser. He kept away from undesirable language and did not make as if he did not hear anything. If he did not agree with the next person's wish he did not make that person feel disheartened, nor did he promise anything to that person. He completely kept himself away from three things: from arguments, pride and senseless utterances. He prohibited people from three things. He did not disgrace or insult anyone, nor look for the faults of others, he only spoke that from which thawaab and reward was attained. When he spoke, those present bowed their heads in such a manner, as if birds were sitting on their heads. (They did not shift about, as birds will fly away on the slightest move). When he completed his talks, the others would begin speaking. (No one would speak while Sayyidina Rasulullah Sallallahu'Alayhi Wasallam spoke. Whatever one wanted to say, it would be said after he had completed speaking). They did not argue before him regarding anything. Whenever one spoke to him the other would keep quiet and listen till he would finish. The speech of every person was as if the first person was speaking. (They gave attention to what every person said. It was not as is generally found that in the beginning people pay full attention, and if the talk is lengthened they became bored, and begin to pay less attention). When all laughed for something, he would laugh too. The things that surprised the people, he would also show his surprise regarding that. (He would not sit quietly and keep himself aloof from everyone, but made himself part of the gathering). He exercised patience at the harshness and indecent questions of a traveller. (Villagers usually ask irrelevant questions. They do not show courtesy and ask all types of questions. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not reprimand them but exercised patience). The Sahaabah would bring travellers to his assemblies (so that they thernselves could benefit from the various types of questions asked by these people, and also hear some questions regarding which they

themselves, due to etiquette, would not ask). Rasulullah Sallallahu 'Alayhi Wasallam' would say: 'When you see a person in need, then always 'help that person'. (If someone praised him, he would detest it). If someone, by way of thanks praised him, he would remain silent, (because it is necessary that one 'thank a person for a good favour or good deed. It is like one fulfilling one's duty. Some of the 'ulama have translated this as: 'If one did not exceed in praising him, he would keep silent'. That means if he exceeded he would prohibit him). He did not interrupt someone talking and did not begin speaking when someone else was busy speaking. If one exceeded the limits he would stop him or would get up and leave (so that that person would stop)".

Commentary

This hadith is a portion of hadith number seven in the previous chapter. The complete hadith of Sayyidina Imaam Husayn Radiyallahu 'Anhu is mentioned in the Jam'ul Fawaa-id and the Shifa of Qaadi 'Iyaad. lmaam Tirmidhi has mentioned this hadith in portions according to the relevant chapters.

(335) Hadith Number 10.

Jaabir Radiyallahu 'Anhu says. "Rasulullah Sallallahu 'Alayhi Wasallam never said 'No' to a request of a person".

Commentary

If he was in possession of the required article at that moment, he gave it, otherwise he would promise to give it at another time, or he would make du'aa for the person, that Allah fulfil the person's need by some other means.

(336) Hadith Number 11.

Ibn 'Abbaas Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam was the most generous among people in performing good deeds (No one could compare with him in generosity. He himself led a simple life, but in giving he would put a king to shame.At a time of great need a woman presented him a sheet, and he wore it as he was in need of it.A person came to him, and asked him for it, he presented the sheet to that person. Taking of loans and fulfilling the needs of.others, when the creditors came, and if something had come from somewhere, he would pay the debts, and did not go home till everything was given to the needy. There exists many incidents of this nature, so much so that it is not possible to enumerate them). Particularly in the month of Ramadaan, he would be more generous till the month ended. (His generosity in this month exceeded all the other months). In this month when Jibra-eel 'Alayhis Salaam came and recited the Qur-aan to Rasulullah Sallallahu 'Alayhi Wasallam, at that time his generosity exceeded the wind that brings forth heavy rains".

Commentary

Here the wind is described with speed, that the wind did not blow as fast, as did the generosity of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, or it is his widespread benefits, the benefits

of rain are not so widespread, as that of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. The example of rain is just to illustrate, otherwise what connection has the rain with the generosity of Sayyidina Rasulullah Sallallahu'Alayhi Wasallam, as the rain only benefits in the growing of material things. The shower of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam benefits materially, spiritually, worldly and religiously. Rain gives life to the earth, and he gave life to the hearts. It is narrated in Tirmidhi that once there came for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam ninety thousand Dirhams, the equivalent of which is more than twenty thousand Rupees. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had the amount spread onto a sack, and had it distributed there and then. After it was distributed a person came to ask, the incident of which is mentioned in the commentary of hadith number thirteen in this chapter. Sayyidina Rasulullah Sallallahu'Alayhi Wasallam said to him, I have nothing left by me. You may loan from someone on my behalf, when I have something I shall pay that debt. This was the noble habit of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam What can one ask regarding this in the month of Ramadaan. It was a time when from the Lord of all the heavens, the best words were revealed at the best time, to the best of the creation by the malaa-ikah (angels). Sayyidina Rasulullah Salallahu 'Alayhi Wasallam was blessed with the highest and complete rank; and the highest rank is to have the qualities of Allah the Almighty. If one wishes to see a sample of the great mercies and blessings of Allah that descends in this month, read the book of this humble servant, titled 'Virtues of Ramadaan'.

(337) Hadith Number 12.

Anas Radiyallahu 'Anhu says: "Rasulullah. Sallallahu 'Alayhi Wasallam did not store anything for the next day".

Commentary

Whatever he possessed, he fed it to the people till nothing was left. He did not keep anything, thinking that he would need it the next day. This is an example of the complete reliance of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam on Allah Ta'aala, that what the Lord had given today, He will give it tomorrow too. All this is regarding himself. The wives were given their expenses so that they might spend it in the manner they wished. If they wished they could have kept it or distribute it, but they too, being the wives of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had this spirit. Once two bags of Dirhams were presented to Sayyiditina 'Aayeshah Radiyallahu 'Anha as a gift, the total of which amounted to more than one hundred thousand Dirhams. She ordered a tray, filled it and distributed it till there was nothing left. At the time she was fasting and had only one roti and olive oil, with which she made iftaar. The slave girl said. 'If we had purchased meat for one Dirham today, we could have broken our fasts with it'. She replied: 'What is the use of complaining now; if you had reminded me at that time I would have purchased it for you'. In the Hikaayatus Sahaabah, a few such incidents of these truthful followers have been compiled. If the meaning of the hadith is, that he did not leave anything for himself nor for his family till the next day, then too it will not be out of place.

(338) Hadith Number 13.

'Umar Radiyallahu 'Anhu reports that once a needy person came to ask Rasulullah Sallallahu 'Alayhi Wasallam for his need. Rasulullah Sallallahu 'Alayhi Wasallam replied: "I do not have anything at present. Go and purchase something on my behalf. When something arrives I will pay for it". 'Umar Radiyallahu 'Anhu said: "O Messenger of Allah, whatever you possessed you have already given away. Allah Ta'aala did not make you responsible for that which is not in your means". Rasulullah Sallallahu 'Alayhi Wasallam felt annoyed at this saying of 'Umar Radiyallahu'Anhu. Thereupon a person from among, the Ansaar said: "O Rasul, of Allah, spend whatever you wish, and do not fear any lessening from the Lord of the 'Arsh (Throne)". (That Great Deity that is the Lord of the'Arsh, nothing will decrease in His Bounties by giving you). Rasulullah Sallallahu 'Alayhi Wasallam smiled and the happiness could be seen on his mubaarak face due to the saying of the Ansaari. Rasulullah Sallallahu 'Alayhi Wasallam than said: "Allah Ta'aala has commanded me to do this".

Commentary

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam also commanded Sayyidina Bilaal Radiyallahu 'Anhu to do this. Sayyidina Abu Hurayrah Radiyallahu. 'Anhu says Sayyidina Rasulullah Sallallahu 'Alayhi wasallam once saw a heap of dates by Sayyidina Bilaal Radiyallahu 'Anhu. Sayyidina Rasulullah Sallallahu'Alayhi Wasallam asked what is this. He replied: 'I have kept it for my future needs'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'Do you not fear that because of this, tomorrow on the day of qiyaamah, the smoke of jahannam will reach you'. After this he also said. 'Spend O Bilaal, and do not fear the Lord of the 'Arsh, that it will become less'. Who has the strength to cover all the incidents of the generosity of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. For his generosity it was not necessary that he possessed something. It was the general practice of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to take a loan and spend on the needy, as is mentioned in the hadith under discussion. Sayyidina Bilaal Radiyallahu 'Anhu was once asked: 'What was the method of the expenditure of Rasulullah Sallallahu 'Alayhi Wasallam?'. He replied: 'Rasulullah Sallallahu 'Alayhi Wasallam did not keep anything. Till the end I was responsible for handling it. It was his noble habit that when a person accepted Islaam and came to him and if he saw this person unclothed, he commanded me to clothe that person. I would obtain a loan from somewhere and purchase clothing and food for that person. Once a person from the mushrikeen (polytheists) came to me, and began saying that I have a lot of wealth, whatever loan you may need take it from me, and it is not necessary to take a loan from anyone else. I began to obtain loans from him. One day I performed wudu and as I was preparing to call out the adhaan, I saw that mushrik (polytheist) coming with a few merchants. Upon seeing me he began to say 'O Habshi' I replied: 'I am present.'. He began to swear at me in a cynical manner, and asked: 'How many days are left till the end of this month?' I replied: 'The month is nearly ending'. He said: 'Four days are left. If you do not pay your loans by that time. I will make you a slave in lieu of my debt. The way you were grazing sheep before in slavery, your position will become the same'. Sayyidina Bilaal Radiyallahu 'Anhu says: 'Whatever becomes of a person as a result of such threats, the same overtook me.

After 'eshaa I came in the presence of Rasulullah Sallallahu 'Alayhi Wasallam and narrated the whole incident to him, then I said: 'There is no way to pay this debt so quickly, nor do you have anything nor do I have anything I will hide away. When you pay the debt I will come out,

otherwise, that mushrik will disgrace me very much'. Before the morning prayers a person came running to me and said that Rasulullah Sallallahu 'Alayhi Wasallam is calling you. When I presented myself, Rasulullah Sallallahu'Alayhi Wasallam said: 'Allah Ta'aala has made a means to pay your debt. These four camels are standing, and are laden with gifts sent by the ruler of Fadak. I paid the full debt that morning, and informed Rasulullah Sallallahu 'Alayhi Wasallam that Allah Ta'aala has freed you from debts. Rasulullah Sallallahu 'Alayhi Wasallam asked: 'Is there anything left from the gifts or not?'. I replied: 'A little is left'. Rasulullah Sallallahu 'Alayhi Wasallam said: 'Distribute it, so that I may be at ease'. The evening fell and yet there was some left. After 'eshaa Rasulullah Sallallahu 'Alayhi Wasallam inquired again, upon which I replied: 'The needy ones did not arrive, there is still some left'. Thereupon Rasulullah Sallallahu'Alayhi Wasallarn spent the night in the masjid and did not go home. The next day after 'eshaa he inquired again, whereupon I replied: 'Allah Ta'aala has freed you from its responsibilities. Everthing has been distributed'. Rasulullah Sallallahu'Alayhi Wasallam then thanked Allah, and went to his home. -Abu Daawud.

(339) Hadith Number 14.

Rubayyi' bint Mu'awwidh bin 'Af-raa Radiyallahu 'Anha says: "I brought to Rasulullah Sallallahu 'Alayhi Wasallam a tray full of dates, and some small cucumbers. Rasulullah Sallallahu 'Alayhi Wasallam gave me a handful of jewellery".

Commentary

This hadith has been explained in hadith number six and seven, in the chapter of the fruits of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

(340) Hadith Number 15.

'Aayeshah Radiyallahu 'Anha reports that Rasulullah Sallallahu 'Alayhi Wasallam accepted gifts, and also gave presents in return.

Commentary

It is a sign of complete etiquette, that the feeling of a person is taken into consideration in returning a present. There is no benefit for one in not recompensating a gift. Many a time due to intense love one goes through hardships to give presents. In recompensating a present one is also made happy. It does not result in a loss, but is of benefit. Therefore in some ahaadith instead of 'Wa yuthibu minha' (and he recompensated it), 'Wa yuthibu khayram minha' (and he recompensated some- thing better than it) is mentioned. From other ahaadith too this noble habit of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is evident, that he gave more in return for a present received.

Chapter on the modesty of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

Although this chapter includes the habits, and could have been incorporated in the previous chapter, but because of the extreme importance given to it, it has been mentioned separately. Modesty plays a special part between the affairs of the creator and the created. It is mentioned in the hadith that when modesty vanishes, do as you please. Every excellence of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam reached its apex. Whatever chapter is begun, there are no words that can truly describe his qualities. Not a few incidents, but thousands bear testimony to this. Ibn 'Umar Radiyallahu 'Anhu reports, that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not fix his eyesight on anyone due to his exceeding modesty. He did not look at a person in the eye while meeting him face to face. Imaam Tirmidhi has mentioned two hadith as an example. The'ulama have written that there are many types of modesty. One is the modesty of graciousness and kindness. For instance when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam made the walimah of Zaynab Radiyallahu 'Anha, after eating some people remained there and became busy in discussions. Their sitting made Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam feel uneasy. He sometimes went out and sometimes came inside, because of his modesty he did not ask them to get up. In the Qur-aan Karim before the end of Surah Ahzaab this incident is mentioned. The second type of modesty is that the lover feels bashful for the beloved, even speaking becomes difficult.

The third type is the modesty of devotion, that in worship one feels humbled, and continues to go forward due to the modesty for the creator. The fourth type is to have Modesty of ones own soul. That is, one begins something with zeal, and when it remains incomplete one begins to feel ashamed of one's self, that this small deed could not be completed. It is said that this is the highest form of modesty. The one that feels modest from one's self, will surely be modest before others.

(341) Hadith Number 1.

Abu Sa'eed Khudari Radiyallahu 'Anhu says that Rasulullah Sallallahu 'Alayhi Wasallam was more bashful than a virgin girl in her veil (purdah). When Rasulullah Sallallahu 'Alayhi Wasallam did not like something, it could be seen on his face. (Because of his excessive Modesty he did not mention it).

Commentary

The 'ulama have given two meanings for the words 'a virgin in her veil (Purdah)'. One group among the 'ulama say it means a virgin girl in her veil, that she is more shameful than that virgin girl who roams about. However every virgin is bashful, therefore the shari'ah has recognised the silence of a virgin girl as her consent for her-nikaah, as bashfulness is natural for a virgin girl, and especially the girl who is in purdah. Some 'ulama have said that by the girl in purdah, that girl is meant, who is brought up in purdah and also makes purdah from other women. It is a custom in many families, where purdah is observed from those women who go about. It is clear from this, how modest such a girl will be? The second meaning that some of the 'ulama have

given is that 'in purdah' is taken metaphorically, that the modesty shown by a virgin girl (bride) on her first night is evident. (It is sad that this does not exist in many western orientated circles today).

(342) Hadith Number 2.

'Aayeshah Radiyallahu 'Anha reports: (because of the excessive modesty of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam) "I did not have the courage to see the private parts of Rasulullah Sallallahu'Alayhi Wasallam, or that I never saw the private parts of Rasulullah Sallallahu 'Alayhi Wasallam".

Commentary

Due to the shamefastness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam this was not possible, then how could Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam himself have done so? It is natural that in the presence of a modest person, one is compelled to act modestly. In another narration it is clearly denied that never did Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam see my private parts, nor did I see the private parts of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Although 'Aayeshah Radiyallahu 'Anha was the most informal among all the wives, she was also the most beloved. If this was his manner with her, what can be said of the others? Sayyiditina Ummi Salamah Radiyallahu 'Anha says that when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam slept with his wife, he closed his eyes and bowed down his head, and also stressed to his wife to be calm and dignified. Ibn 'Abbaas Radiyallahu 'Anhu narrates that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam went behind the rooms to perform ghusl. Nobody saw the private parts of Sayyidina Rasulullah Sallallahu'Alayhi Wasallam. Before the advent of nubuwwah, when the Ka'bah was rebuilt Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam also carried stones and brought them. According to 'Arab custom, no importance was given to concealing the private parts. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam (happen to) put his lungi under the stone, and immediately became unconscious (due to modesty) and fell down, whereas, at that time the shar'ee injunctions were not even revealed.

Chapter on the hajaamah (cupping- cautering) of Sayyidina Rasulullah Sallallahu Alayhi Wasallam.

The author mentioned six ahaadith in this chapter, wherein the use of cupping - cautering on different occasions have been mentioned. The object is to show that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam used medicines for body treatments, and that this is not against tawakkul (complete reliance of Allah), because who can have more trust and reliance in Allah than Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Considering all this, we find in many ahaadith that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam used the treatment of cupping, and the fact is, that it is not against reliance on Allah. Shah Waliyullah Dehlawi has in one of his books, compiled many of his mubash-sha-raat (glad tidings), mukaa-sha-faat (divine

inspirations) and questions put forward to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in his dreams that: 'I once asked Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam a spiritual question that, what is better, to adopt material means, or to discard it'. Upon this I received a spiritual blessing from Rasulullah Sallalhu 'Alayhi Wasallam. As a result I began feeling apathetic towards material means, children and all other things. After that I was inspired, the effect of which was that my nature would turn towards material means, and the soul towards the acceptance and entrusting oneself to Allah. The fact is that this is the true tawwakul (complete trust in Allah, passive living), one feels that material things in themselves have no effect at all, and their effects are only from Allah. Without the wish of Allah, nothing can be done.

'No one has the strength to change the will of Allah. Bile increases by the use of vinegar, and dryness results by the using of almond oil'.

In another book of Shah Waliyullah Dehlawi it is stated, the question regarding causes is included among the three counsels left by Sayyidina Rasulullah Sallallahu 'Aiayhi Wasallam to him. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam made it compulsory, thereby making it go against Shah Saahib's natural inclinations.

The second detail is regarding the Shaykhayn and 'Ali Radiyallahu 'Anhum. The third is the question of discarding taqleed. Shah Waliyullah was of the opinion of discarding taqleed, but he was compelled to follow any one Imaam. There is no room for details here. Shah Waliyullah has described them in his books Fadl Mubeen and Fuyudul Haramayn.

(343) Hadith Number 1.

Anas Radiyallahu'Anhu was asked regarding the payment to a hajjaam (cupper). (Is it permissible or not?) Anas Radiyallahu 'Anhu replied: "Rasulullah Sallallahu 'Alayhi Wasallam took the treatment of cupping which was administered by Abu Taybah Radiyallahu 'Anhu, he was given two saa' food (in a narration it is mentioned that dates were given), and Sayyidina Rasulullah Sallallahu'Alayhi Wasallam interceded on his behalf to his master that the stipulated amount he was responsible for be made less. He also said this, that cupping is the best of medicine".

Commentary

When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam himself paid the price, then the answer to the question is apparent. It is possible that the aim of the question was this, that in a few ahaadith this occupation has been scorned. The reason being, that blood has to be sucked out which is an unclean thing, therefore, it is essential that one be careful, and care be taken that the mouth be kept paak at all times. In the same manner, the same has been said in the ahaadith regarding some other occupa- tions. As a result it created doubt and perplexities in the minds of some people, whereas, the meaning of the narations is simple and clear. Whatever Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said regarding an occupation there was something in it that one had to be careful about, and which needed to be remedied. In the above hadith, by 'income' is meant, that a slave is given the opportunity, that if he agrees to pay daily a certain amount, he is given a limited freedom. The extra that he earns belongs to him. This type of slave is called 'Abd Ma'dhu,. It was originally stipulated that this slave pay three saa' daily. By the intercession of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam one was made less after which

there remained only two 2 saa' to be paid daily. There is a difference of opinion among the 'ulama regarding the weight of the saa'. According to the Hanafi jurists a saa' equals approximately four seers (approx. 3,8kg). The saying of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam that cupping is the best medicine is very true. By this he was addressing the youth of the Haramayn, and also the inhabitants of the countries where the climate is hot, because their blood becomes thin, it remains more on the surface of the body and the climate of the country brings it even more closer to the surface.

Therefore the 'ulama say it is not advisable for those above the age of forty to take the treatment of cupping.

(344) Hadith Number 2.

'Ali Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam once took the treatment of cupping and asked me to pay its fees. I paid the hajjaam (cupper) his fees".

Commentary

Two things are also apparent from this hadith. Using the treatment of cupping and paying its fees.

(345) Hadith Number 3.

Ibn 'Abbaas Radiyallahu 'Anhu said that Rasulullah Sallallahu 'Alayhi Wasallam took the treatment of cupping on both sides of his neck and between his shoulders, and paid the cupper his fees. If it had been haraam, he wold not have paid it.

Commentary

As the blood has to be sucked out by the mouth, for this reason in some ahaadith this occupation and its income have been scorned, as has been mentioned previously. In some ahaadith its income has been declared undesirable and wicked. Due to this, some 'ulama say its fees are not permissible Imam Ahmad ibn Hambal has reconciled the two in this manner, that the prohibition is for free people and not for slaves. Since Abu Taybah Radiyallahu'Anhu was a slave, there remains no perplexity in paying a fee. Ibnul Jauzi says, it has been declared (a remuneration) wicked because, it is among the necessities of a Muslim, and to help another Muslim is waajib, therefore no remuneration should be taken, and this service should be rendered without a charge. The 'ulama have many views on this. Ibn 'Abbaas Radiyallahu 'Anhu has through this hadith proved its permissibility, and says if it was not permissible, Sayyidina Rasulullah Sallallahu'Alayhi Wasallam would not have paid a fee.

(346) Hadith Number 4.

Ibn 'Umar Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam called a hajjaam, who treated Rasulullah Sallallahu 'Alayhi Wasallam. Rasulullah Sallallahu 'Alayhi Wasallam

inquired from him what tax or duty did he have to pay daily? He replied, three saa'. Rasulullah Sallallahu 'Alayhi Wasallam had it reduced to two saa', and gave him his remuneration".

Commentary

Apparently this is the same hadith about Abu Taybah Radiyallahu 'Anhu mentioned in the first hadith of this chapter. In the beginning he had to pay his master three saa', then Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had it reduced to two saa'.

(347) Hadith Number 5.

Anas bin Maalik Radiyallahu 'Anhu said: "Rasulullah Sallallahu 'Alayhi Wasallam used the treatment of cupping on both sides of his mubaarak neck and between both shoulders, and generally took this treatment on the seventeenth, nineteenth or the twenty first of the (lunar) month".

Commentary

In some ahaadith, the benefit of these dates are also mentioned. The unaani hakims also agree with this. It is reported that Ibn Sina said it is not beneficial to take treatment of cupping in the beginning and end of the month, this treatment should be taken in the middle of the (lunar) month. From this hadith we find that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam took this treatment many times, and on different days, and from the ahaadith that follow, we also find that it was taken at different places. The Jews gave Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam strong poison in his food. They intended to kill him, so that the question of their opposition may be eliminated. Although

Sayyidina Rasulullah Sallallahu'Alayhi Wasallam did not eat the whole portion of the poisoned meat, but the effect of the portion eaten was, that it used to trouble him at different times, especially in the summer the effects used to occur frequently. The place where it used to pain the treatment of cupping was applied. As poison mixes into the blood stream, its effects and pains are felt on different parts of the body.

(348) Hadith Number 6

Anas bin Maalik Radiyallahu 'Anhu reports: "Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam took treatment of cupping on the back of his leg at Milal (a place about seventeen miles-27 km- from Madinah Munawwarah in the direction of Makkah) while he was in the state of ihraam".

Commentary

According to some a-immah, it is makruh to take the treatment of cupping in the state of ihraam. According to the Hanafis it is permissible, provided that hair does not break off. In these narrations the use of cupping (cautering) is mentioned numerous times. In the kitaabs of hadith too the sayings and deeds of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam are mentioned regarding the treatment of cupping, but the treatment of fasd (phlebotomy-blood-letting as a

medical operation) is not mentioned, whereas, according to the tibbi hakims, the treatment of phlebotomy is more beneficial than cupping, and is a cure for many illnesses. The reason for this is that both are not unconditionally beneficial, both have their peculiarities. The land of Hijaaz is hot, as stated before, cupping is more beneficial for this country. Hot and cold temperatures have altogether different effects on temperaments. In hot countries, and other countries in summer the heat of the body comes out to the outer part of the body, and the effect of coolness remains in the inner parts of the body. For this reason one perspires a great deal in summer, and because of the inner coolness foods take longer to digest, and many illnesses occur. In cold countries, and in winter the heat of a person's body goes to the inner portion of the body due to the cold. As a result the food digesting organs are strengthened. Vapour emits from the urine, and diseases decrease. According to the saying of Baqraat, in cold temperatures the inner parts of the body become warmer, more sleep is experienced, and food is digested easily. For this reason rich foods digest easily in winter, and take more time in summer. This is also the reason honey, dates and other heat creating foods do not affect the people of Hijaaz. In cupping, the blood on the outer part of the body is removed, and in Hijaaz the heat is more on the outer parts of the body, therefore, cupping is more beneficial there. In phlebotomy blood is let from the veins and inner part of the body, there for it will not be beneficial there. For this reason, it is not mentioned that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam used the treatment of phlebotomy.

Chapter on the living of Sayyidina Rasulullah Sallailahu 'Alayhi Wasallam.

In some copies of the original all the ahaadith are narrated in one place, and this is proper, but in the copies available locally this chapter appears in two separate places. I feel it is not an error on behalf of the scribes. It is very possible that Imaam Tirmidhi had repeated it for some benefit. After deep thought many benefits come to light. It may be possible that Imaam Tirmidhi is trying to hint that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam chose poverty from the beginng to the end. Therefore he first mentioned the beginning periods and mentioned this portion on the period before death, that despite the booty and treasures obtained after the wars of Khaybar and Hunayn etc., Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not change his life style. The fact is, if Allah Ta'aala cleanses one from greed and temptations, then one will surely enjoy poverty and hunger. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam says, Allah Ta'aala has said: "The earth of Makkah will be turned into gold for you". I replied: 'Not so, but I shall eat one day so that I may thank You, and remain hungry the next day that I may be humble and meek before You'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'I do not fear poverty among you, but I fear that wealth will become so abundant amongst you as it had been among previous nations. You will become so engrossed in it, like the people before you. It shall bring your downfall as it had bought down the downfall of those before you'. Therefore Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had made this du'aa on an occasion: 'O Allah, give my ummah a balanced sustenance'. -Mishkaat. (The previous chapter on the living of Rasulullah Sallallahu 'Alayhi Wasallam at the beginning of the kitaab has been incorporated into this chapter.) The author has mentioned in this chapter ten ahaadith.

(349) Hadith Number 1.

Ibn Seereen RA. says: "We were once in the company of Abu Hurayrah Radiyallahu 'Anhu. He was wearing a lungi and a sheet, both of which were made of kataan (a fine type of cloth) and were dyed reddish in colour. He (Abu Hurayrah) cleaned his nose with one of these, and said in surprise: 'Allah! Allah!, Abu Hurayrah is cleaning his nose today with a cloth of kataan. There was a time when I was lying unconscious between the mimbar of Rasulullah Sallallahu'Alayhi Wasallam and the room of 'Aayeshah Radiyallahu 'Anha because of severe hunger. People trampled my neck thinking I had become mad, whereas I was not mad, but severe hunger was the cause of the condition'".

Commentary

Kataan is a fine type of cloth. The author of 'Lughaatus Saraah' writes that it is a fine type of cloth made of the skin of grass. The author of 'Muhit Aa'zam' writes that kataan is called 'alsi' in Hindi, and the cloth is woven from grass. Sayyidina Abu Hurayrah Radiyallahu 'Anhu's neck was trampled on because in those days a mad person's neck was pressed as a cure. This hadith is included here on the life of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to show that if the condition of the near and beloved one's of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was this, then what must have been his own condition. These people of the Suffah were regarded as the guests of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, and whatever (food etc.) was received, was distributed among them. Sayyidina Abu Hurayrah Radiyallahu 'Anhu says: "I once inquired from 'Umar Radiyallahu 'Anhu about an aayah. We were walking together and he was explaining the aayah to me. I could not walk much (due to hunger) and fell unconscious". Today the Muslims are making an issue of their poverty. The question of food has become so important that because of it, people resort to all sorts of irreligious activities. Does our suffering constitute even one percent of this? Yet with these difficulties the Sahaabah Radiyallahu 'Anhum did not tolerate any disgrace of our deen.

(350) Hadith Number 2

Maalik bin Dinaar RA. says: "Rasulullah Sallallahu 'Alayhi Wasallam never filled his stomach with meat and bread, except at the time of dafaf. I asked a badawi. 'What does dafaf mean?' He replied: 'It is to eat together with people".

Commentary

The meaning of dafaf was 'khafi' or small. The linguists therefore still differ. For this reason Mailik bin Dinaar RA. asked a badawi the meaning. Some have said that 'to eat a stomachful in company means that if he was invited he ate a full meal, otherwise at ordinary times he did not have a chance to eat enough to fill his stomach. Some 'ulama have strongly rejected this by saying: "To say this of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is a disgrace and a shameful act". If this is attributed to someone in these times, it will be regarded as defamatory, for it is considered very rude for one to do so. According to this humble servant, there should be no objection to this, because in these times, if it is said of someone that he does not fill his stomach at home, it would mean that he is a miser, but as is well known, in those days poverty

was widespread. It is also known that for many days Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam went without food. In spite of all this, whenever Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam received anything, he distributed it to the As-haab as-Suffab. In such circumstances when could he have ever filled his stomach? The commentators of this hadith misinterpreted it. Their instructions are a hujjah (testimony). Therefore if this explanation (of mine) is incorrect, may Allah Most High forgive me. I seek Allah's refuge from saying anything that does not befit His beloved Rasul, Sallallahu 'Alayhi Wasallam.

The majority of the 'ulama have disliked this interpretation. They state that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam ate a stomachful when invited so that guests would not get up with Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam while they still remained hungry. When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had guests, although not having anything available, he used to care for them, and find for them whatever could be made available. It is possible that his "eating with company" is meant in a general sense. It could either be at his own house or at some other person's place. In whichever gathering Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was, if he stopped eating, naturally all the others stopped eating.

NOTE: Wherever it is mentioned that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam ate a stomachful, it will mean he ate two-thirds of the stomach's capacity. This also applied at invitations. He never ate till his stomach was completely full at any gathering, nor while alone

(351) Hadith Number 3.

Nu'maan ibn Bashir Radiyallahu 'Anhu says: "Are you not in the luxuries of eating and drinking, whereas, I had observed that Rasulullah Sallallahu 'Alayhi Wasallam did not possess ordinary types of dates to fill his stomach".

Commentary

This hadith has already been discussed in hadith number two in the chapter of the curry of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

(352) Hadith Number 4.

'Aayeshah Radiyallahu 'Anha reports: "We the family of Muhammad Sallallahu 'Alayhi Wasallam did not light a fire for months in our homes. We sustained ourselves on dates and water".

Commentary

The reason of not lighting fires is, because there was nothing to cook. The 'ulama have written that water is mentioned because there were not enough dates, and without water the stomach could not be filled. First a few dates were eaten, thereafter an amount of water was drunk to fill the stomach. In another hadith it is stated 'Two full months would pass and the hilaal for the third month would be observed, and no circumstances warranted that a fire be lit in the houses of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam for cooking'. In a hadith it is stated: 'One

month passed, then another month passed, there was no such occasion where a fire was lit in any of the houses of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam'. 'Urwah Radiyallahu 'Anhu asked his aunt Sayyiditina 'Aayeshah Radiyallahu 'Anha, 'O Aunt, on what did you sustain yourself? She replied: 'Dates and water. There were a few neighbours of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam from among the Ansaar who owned some animals that gave milk. If one of them sent some milk as a present, then we too would partake of it'. In a hadith it is stated: 'Once for one and half months continuously, no fire was lit in the house of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam for illumination or other purposes'. Fire for illumination means that a lamp or candle did not burn. Jam'ul Wasaa'il.

In a hadith it is narrated that Sayyidina Abubakr Radiyallahu 'Anbu once presented a leg of a goat. It was night time and Sayyiditina 'Aayeshah Radiyallahu 'Anha began cutting it into pieces in the dark. Someone said.. 'There is no lamp in the house'. She began to say: 'If there was oil for a lamp, would it not have been used for cooking?' The 'ulama have written that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam preferred this way for himself and his family, although the keys of treasures were presented to him. The ummah thereafter split into four groups. One is that group that did not take interest in the material aspects of the world, nor did the world go towards them, like Sayyidina Abubakr Siddiqe Radiyallahu 'Anhu. The second group are those who did not take interest in worldly things, but the world took interest in them, like Sayyidina 'Umar Faaruq Radiyallahu 'Anhu. The third group are those who took interest in the material world, and the world also took interest in them, like the Banu Umayyah kings excluding 'Umar bin 'Abdul 'aziz Radiyallahu 'Anhu. The fourth group are those who went seeking for the material world, but the world did not turn towards them, like the one's whom Allah Ta'aala has made poor, and the love for the world has settled in their hearts. - Munaawi.

(353)Hadith Number 5.

Abu Talhah Radiyallahu 'Anhu says: "We complained to Rasulullah Sallallahu 'Alayhi Wasallam about the severe pangs of hunger, and showed him the stones fastened on our stomachs. A stone was fastened on the stomach of every one of us due to severe hunger. Rasulullah Sallallahu 'Alayhi Wasallam showed us two stones fastened onto his stomach". (Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam experienced more hunger than we did, and he had spent a longer period than us since he had last eaten).

Commentary

It was a custom among the people of Madinah that they fastened stones onto their stomachs when they experienced severe pangs of hunger. This was done so that they do not feel weak while walking and that wind might not build up in the stomach. Some of the 'ulama are of the opinion that this is a special type of stone of Madinah known as mishba'ah. Allah Ta'aala has put this peculiarity in this stone that if it is worn it will cool the pangs of hunger. The first explanation is clearer, because even today this is done, that when severe hunger is experienced a cloth is tightly fastened around the stomach, which is beneficial for weakness and soothes the pangs of hunger. Some 'ulama say it is possible that wind collects in an empty stomach, and by fastening a stone or a heavy object, it gives relief from hunger. Some of the 'ulama have written that when the stomach is altogether empty, it is feared that the intestines will come down,

especially when walking, and by fastening the stomach this fear does not remain. Also when the stomach becomes altogether empty, the back also becomes bent. It is possible that worms may appear. An objection may occur that in many ahaadith it is stated Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam fasted for many days continuously, and when the Sahaabah intended to do so, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam forbade them to do so, and said: 'This is specially for me, that I can fast for many days without eating, because Allah Ta'aala feeds me and gives me to drink'. How is this eating and drinking? This is on its place, but we find that by outwardly not eating, hunger did not have an effect on Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. In this case the necessity to fasten a stone on the stomach does not remain. Since there are many ahaadith on the fasting of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, for this reason some of the 'ulama have according to the principles and rules of hadith regarded this as a da'eef (weak) hadith but the findings of the majority of the muhadditheen is that there are many narrations on this subject. The differences between this hadith and the ones on fasting are not of such a nature, that it cannot be said that these were on different occasions. Therefore, the necessity does not arise to judge these ahaadith as weak. Many sayings have been mentioned on these two hadith. (a.) The narration of fastening a stone was in the early periods. It is a fact that Sayyidina Rasulullah Sallallahu. 'Alayhi Wasallam progressed spiritually as time went by. Therefore the narration on fasting will be that of a later period. (b.) The eating and drinking are particular with fasting. This is witnessed by the general Muslims too, that while in the state of fasting one does not feel the effects of hunger and tiredness as much as when one is not fasting. In this case what could be said regarding Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam when his fasting was of a high calibre and reached completeness. (c.) According to the different times both conditions are of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, like it is with the mashaa-ikh of suluk (spiritual guides), that at different times they experience different conditions. In this manner it will not be necessary to regard this hadith as that of the early periods. It is possible that in later times both conditions were experienced. (d.) Surely the effect of hunger did not affect Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. The fastening of stones was in sympathy and joining the poor and needy by becoming part of them. It is a general rule, that when the great experience some hardships, the fortunate young ones do not pay much attention to their own difficulties. In this case, what could be said of the Sahaabah Radiyallahu 'Anhum? whose love for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam knew no bounds. (e.) Allah Ta'aala feeding Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was surely in honouring him, and not something incumbent. At times when the Sahaabah experienced great poverty and hunger, and it reached such a stage where stones had to be fastened on the stomach, at such a time Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not take the benefit of such favours. When a child suffers hunger, food does not go down a mother's gullet. In such a manner what could be said about Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, when his love for the ummah exceeded the love of thousands of mothers.

(354) Hadith Number 6.

Abu Hurayrah Radiyallahu 'Anhu reports: "Once Rasulullah Sallallahu 'Alayhi Wasallam came out of his house at such a time, that it was not his noble habit to do so at that time. Nor did anyone come to meet him at that time. At that moment Abubakr Radiyallahu 'Anhu came to Rasulullah Sallallahu 'Alayhi Wasallam. He asked: 'What brought you here, O Abubakr?' Abubakr Radiyallahu 'Anhu replied: 'I came out to meet the Rasul of Allah, and look at his noble

face. (This was due to the complete relationship of Abubakr Siddiqe Radiyallahu 'Anhu, that when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam unexpectedly came out of his house, it had an effect on Abubakr Radiyallahu 'Anhu. According to this humble servant, this is the best explanation, and this complete relationship is the reason for the continuity of the khilaafah of Abubakr Radiyallahu 'Anhu with the nabawi period after the death of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. If someone else had been elected as a khalifah, then due to the incomplete relationship, there would have been some changes in the laws of the time. It would have been an additional sorrow after the demise of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam for the Sahaabah, and would have been unacceptable to them, whereas, Abubakr Radiyallahu'Anhu had such a close and deep relationship with Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam that on many aspects Abubakr Siddiqe Radiyallahu 'Anhu had the same thoughts as that of Sayyidina Rasulullah Sallallahu'Alayhi Wasallam. The incident of Hudaybiyyah is a testimony to this, which has already been mentioned in the book: 'Stories of the Sahaabah'. The Muslims felt so much humilation in accepting the harsh conditions of the non-believers that many among the Sahaabah could not bear it. 'Umar Radiyallahu 'Anhu anxiously came to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and said: 'O Messenger of Allah, are you not the truthful Nabi of Allah?' Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam replied: 'Indeed, I am'. 'Umar Radiyallahu 'Anhu said: 'Are we not on The Haq (True Path) and the enemy on falsehood?' Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam replied: 'Truly indeed'. 'Umar Radiyallahu 'Anhu said: 'Why are we being degraded in this manner in our deen?' Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam replied: ''I am the Messenger of Allah, and I cannot disobey Him. Verily He is my protector'. 'Umar Radiyallahu 'Anhu said: 'Did you not say to us that we are going to Makkah, and are going to perform the tawaaf?' Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'Verily it is true, but did I say that we will go this year to Makkah?' 'Umar Radiyallahu 'Anhu replied: 'No, you did not say this'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam then said: 'We will surely go to Makkah and perform tawaaf'. After this 'Umar Radiyallahu 'Anhu with the same zeal went to Abubakr Radiyallahu 'Anbu and said: 'O Abubakr, is this not the truthful Nabi of Allah?' Abubakr Radiyallahu 'Anhu replied: 'Verily, yes'. 'Umar Radiyallahu 'Anhu asked: 'Are we not on the truth and the non-believers on falsehood?' Abubakr Radiyallahu 'Anhu replied: 'Verily, true'. 'Umar Radiyallahu 'Anhu then said: 'Why are we being disgraced in this manner for our deen?' Abubakr Radiyallahu 'Anhu replied: 'O man, without doubt, he is the truthful nabi, and he does not disobey Allah in the least, and only Allah is his protector. Hold fast unto his reigns'. 'Umar Radiyallahu 'Anhu replied: 'Did he not say to us that we will be going to Makkah, and will be performing the tawaaf?' Abubakr Radiyallahu 'Anhu replied: 'Did he promise you this that we will go this year?' 'Umar Radiyallahu 'Anhu replied: 'No, he did not say this to us'. Abubakr Radiyallahu 'Anhu said. 'You will go to Makkah and will also perform tawaaf '. This incident has been mentioned in detail in the Bukhaari.' There are many other similar amazing incidents. Even when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam committed an ijtihaadi slip up, Abubakr Radiyallahu 'Anhu would also in that instance have the same opinion, as was the case with the prisoners of the Battle of Badr, the incident of which is mentioned at the end of Suratul Anfaal.

In this case Abubakr Radiyallahu 'Anhu presenting himself at an unusual moment is the case of the soul of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam having an influence on the heart of Abubakr Radiyallahu 'Anhu, as if he was also feeling hungry.

I remember everything of the Sorrow of separation O (beloved) Zaalim But I forget everything after seeing your countenance.

Some of the 'ulama state the coming of Abubakr Radiyallahu 'Anhu was due to hunger, but after seeing Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam this feeling of hunger vanished. Therefore on the inquiry of Sayyidina Rasulullah Sallallahu'Alayhi Wasallam, he did not mention this.

Some of the 'ulama have written that Abubakr Radiyallahu 'Anhu came due to the hunger he experienced, but he did not mention this, because it may become difficult for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, for the difficulties of a friend supersedes the difficulties of one's self). A little while passed, when 'Umar Radiyallahu 'Anhu presented himself. Rasulullah Sallallahu'Alayhi Wasallam asked him the reason of presenting himself at such an odd time. He replied: 'Because of hunger, O Messenger of Allah'. Rasulullah Sallallahu 'Alayhi Wasallam said: 'I am also experiencing a bit of that'. All then went to the house of Abul Haytham Ansaari Radiyallahu'Anhu. He was the owner of many date palms, trees and sheep, and he did not have any servants. (For this reason he did all the work himself). They did not find him there. They asked his wife, 'Where is your companion?' She replied: 'He has gone to bring sweet water for us'. A little while had not passed, when Abul Haytham Radiyallahu 'Anhu experiencing difficulty arrived carrying the water bag. He put it down. He then came and honoured Rasulullah Sallallahu 'Alayhi Wasallam, his noble guest, and was pleased by the honour of meeting Rasulullah Sallallahu 'Alayhi Wasallam, (and proud of his good fortune, reciting and embracing him)

O companion when my benevolent moments will come. Without invitation you will come away to my home.

and began to sacrifice on Rasulullah Sallallahu 'Alayhi Wasallam his father and mother. (i,.e. He was saying, may my father and mother be sacrificed on you). After that he requested them to come to his palm grove. He spread out for them a mat, then went to a palm and brought a,whole bunch (which had ripe, half ripe etc. kinds of dates on it), and put it before them. Rasulullah Sallallahu 'Alayhi Wasallam said: 'Why did you not only pick the ripe ones'. (rather than bringing the whole bunch). He (the host) said. 'Eat what pleases you from it'. They ate from it, and drank water. Rasulullah Sallallahu 'Alayhi Wasallam said there after, (of which every moment of his life was a means of education for the ummah), I swear an oath by the Being in whose hands lies my life, this is also included among those blessings of which one will be asked on the day of qiyaamah, (which Allah Ta'aala has mentioned at the end of Surah Takathur. It will be asked regarding gratitude. He then counted the blessings of that moment), the cool shadow, good fresh dates, and cold water. Thereafter the host started going to prepare meals, whereupon Rasulullah Sallallahu'Alayhi Wasallam said to him, in happiness do not just slaughter any animal, but slaughter an animal that does not give milk. The host slaughtered for them a female or male young goat. (He quickly prepared the food), and presented it before them. They partook of it' (Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam noticed that he was doing all the work by himself, and at the beginning he had brought the sweet water himself too). Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam inquired: 'Have you not any servants?' He replied: 'No' Whereupon Rasulullah Sallallahu 'Alayhi Wasallam said: 'When slaves shall arrive, remind us. Incidentally only two slaves were brought to Rasulullah Sallallahu 'Alayhi Wasallam. Abul Haytham Radiyallahu 'Anhu came to remind Rasulullah Sallallahu 'Alayhi Wasallam of his promise. Rasulullah Sallallahu'Alayhi Wasallam said: 'Choose any one of them'. (Where will such a Sahaabi who has sacrificed himself for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

put forward his own desire in the presence of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Therefore,) He said: 'O Nabi of Allah, you choose one for me'. (Besides piety, there could have been no other reason for liking and choosing a slave) Rasulullah Sallallahu 'Alayhi Wasallam said: 'An adviser is trustworthy (and by me being the trustworthy person) I choose this slave for you, as I had seen him perform his salaah. Remember my one advice, and that is to treat him well'. (First Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam mentioned the rule an adviser must adopt. Then reminded that my choice will be a responsible and trustworthy one. He then chose one and gave his reason for it, that the slave is one that upkeeps the salaah, therefore this slave was given preference. In our times, for an employee to be punctual with the salaah is a fault,' as it hinders the work of the employer). Abul Haytham Radiyallahu 'Anhu went (happily home, that he had someone to help him in his chores) to his wife, and told her what Rasulullah Sallallahu'Alayhi Wasallam had said. His wife said: "You will not be able to fulfil exactly that which Rasulullah Sallallahu 'Alayhi Wasallam had commanded. It is difficult for us to truly carry out that noble advice, therefore free him, for by this it will be possible to fulfil the commands of Rasulullah Sallallahu 'Alayhi Wasallam'. The husband then said,. 'He is free'. (He did not care the least for his troubles and difficulties. When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam came to know about this honourable sacrifice) Rasulullah Sallallahu 'Alayhi Wasallam said: 'For every nabi and his successors Allah Ta'aala creates two concealed advisers. One of which induces to do good and saves from committing evil. The other advises not to care the least in ruining and destroying a person. The one that is saved from this persons wickedness, is being saved from all ruin and destruction".

Commentary

The wife of Abul Haytham Radiyallahu 'Anhu was among the best advisers, through whose advice a pious slave, who kept up, his salaah, was freed. And she did not care the least of one's own troubles and difficulties. He did not also think that after such a long struggle a slave was obtained, at least let the slave work for a few days, so that we might rest, then later the slave could be freed.

(355) Hadith Number 7.

Sa'd bin Abi Waqqias Radiyallahu 'Anhu reports that from the ummah of Muhammad Sallallahu 'Alayhi Wasallam I was the first to take the the blood of a non-believer, and I was the first to shoot an arrow in the path of Allah.We (the group of Sahaabah in the early period of Islaam) went for jihaad in such a state, where we had nothing to eat. We ate the leaves of tree and pods of the acacia tree. As a result our jaw became ulcerous and wounded, and because of the leaves our excreta was like that of sheep and camel. After that too the people of Banu Asad threatend me. If the status of my ignorance in the deen is such as these people claim, then this world and the hereafter is lost. (The days in this world have been spent in poverty and difficulty, and the state of the deen is this that I do not have knowledge of salaah too).

Commentary

In this hadith Imaam Tirmidhi only wishes to describe the poverty and difficulties. Therefore this hadith has been shortend to show that due to the poverty and hardship the mujahideen did not

even get food. This Muslim army ate leaves from the tree and made jihaad. In this hadith Sa'ad Radiyallahu 'Anhu mentioned his good deeds, dedication, and his being from among those veteran Muslims who accepted Islaam in its early stages. The reason for this is that during the reign of 'Umar Radiyallahu 'Anhu, he was amir of Kufah. Some residents of Kufah made many complaints against him to 'Umar Radiyallahu 'Anhu. They even complained that he did not perform salaah properly. 'Umar Radiyallahu 'Anhu sent for him. After calling him he said to him: 'The people are lodging many complaints against you. They are even complaining of your salaah'. In reply to that while stating his innocence, he mentioned his being from among the old Muslims, his sufferings in the path of Islaam etc. He said: 'These people threaten me on my salaah. I perform salaah in the same manner I have seen Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam perform it, and I am not lax in the least'. Upon that 'Umar Radiyallahu 'Anhu sent two people with him to Kufah, that they go around and investigate the matter. They did not leave out a single masjid of Kufah wherein they did not go and interview the musallis (worshippers). All praised Sa'ad Radiyallahu 'Anhu, but one person said: 'When you are asking to swear an oath and speak the truth, I shall say the facts to you, that Sa'ad Radiyallhu 'Anhu does not participate in jihaad, as if he is in love with his life. The second is that he does not distribute the wealth equally, and is not just in his verdicts'. Sa'ad Radiyallahu 'Anhu said: He has made three complaints, therefore I shall make three curses upon him. 'O Allah, if this person is a liar, and he has lifted his head for the sake of fame and to show the world, that by criticising a leader, fame is gained, then suitable to every false criticisim, lengthen his life, increase in his poverty, and entangle him in mischiefs'. Thereafter, an eye witness reports that, I saw that person, due to old age his eye lids drooped, he fell into poverty, and molested girls in the streets and alleys. When someone asked him, what had happened to you, he used to reply: 'The curse of Sa'd (Radiyallahu 'Anhu) has befallen me'.O Allah, we seek protection from Your anger, the anger of Your Rasul, and the anger of Your pious servants. Sa'd Radiyallahu 'Anhu has drawn attention to three things in this hadith. (a). That he was the first to shed the blood of a non-believer. This incident took place before the hijrah. The people were suffering hardships and were troubled in Makkah. They hid from the non-believers and performed their salaah and other devotions. Once, a few persons, among whom was also Sa'd Radiyallahu 'Anhu, were performing salaah in a valley. Suddenly a group of non-believers appeared there. They tormented the Muslims and began fighting with thern. Sa'd Radiyallahu 'Anhu picked up a jawbone of a camel that was lying there and threw it onto one of the non-believers, as a result blood began to flow. This is what is meant by shedding the blood of the non-believers. (b). That he was the first to shoot an arrow in the path of Allah. This incident took place in the first year hijri. This was the first sariyyah (expedition) that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam sent to Raabigh under the command of 'Ubaydah bin Haarith Radiyallahu 'Anhu. A battle took place against the non-believers, and arrows were shot from both sides. From the side of the Muslims Sa'd Radiyallahu 'Anhu was the first to shoot an arrow. (c). The third is of eating leaves in jihaad. This incident was during the Sariyyah of Khabt,`which according to different sources took place in the fifth year hijri. This incident in brief is that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam sent a group of three hundred Muhaajireen and Ansaar under the command' of 'Ubaydah ibnul Jarraah Radiyallahu 'Anhu to a place on the coast, which was a distance of about five days journey from Madinah Munawwarah, against the tribe of Juhaynah. In the beginning three camels were slaughtered daily. When the amir forbade the slaughtering of camels fearing these would decrease, dates were distributed. These also decreased till everyone received only one date daily. They kept on sucking it and drank water. When this too became scarce, the time came when leaves had to be

shaken off trees and eaten. The meaning of khabt is to shake off leaves, therefore this sariyyah became well known as the Sariyyah of Khabt. The beginning of this incident was difficult and full of obstacles, and the end that of pleasantness, which could be read in the books on the history of Islaam. It has been briefly mentioned by this humble servant in the third chapter of my book 'Stories of the Sahaabah'.

(356) Hadith Number 8.

Khaalid bin 'Umayr Radiyallahu 'Anhu and Shaweesa Radiyallahu 'Anhu Reported that 'Umar Radiyallahu 'Anhu instructed 'Utbah bin "Anhu Ghazwaan Radiyallahu 'Anhu that he should go with his companions (who consisted of three hundred mujahideen) towards the 'Ajami lands. And said: When you reach the boundary of the 'Arabian country, set up camp.there". (The reason was that 'Umar Radiyallahu 'Anhu received 10 reports that the 'Ajamis intended attacking the 'Arab lands. In other narrations Yazdajard had asked the 'Ajamis for aid. This was on their path. For this reason 'Umar Radiyallahu 'Anhu sent an army to set up a blockade and seal the way) The army left, and when they reached Marbad Basrah, they saw strange white stones. The people first began asking one another, 'what is this?' The people said it was Basrah. (Basrah in the original language means whitish stones. Subsequently this became the name of the town. As if they had answered that this was also a type of stone). After that they went forward (according to the instructions of 'Umar Radiyallahu 'Anhu) till they reached the small bridge (of the Dajlah). The people said, this is the place (that 'Umar Radiyallahu 'Anhu had chosen), and set up camp there. The narrator narrated the full incident (i.e. the coming of the army from Khuraasaan and the victory of 'Utbah Radiyallahu 'Anhu). (As the intention of Imaam Tirmidhi is to describe the hardships and poverty, which will be mentioned at the end of the narration, he has shortened this narration. 'Utbah Radiyallahu 'Anhu recited a khutbah after the victory, which is mentioned in the 'Arabic commentary. In this khutbah

he mentioned the temporary nature of this world, and that the hereafter is everlasting and eternal etc. After the hamd and thana, he said: "The world is going to come to an end, and it is turning its face and going away. Only so much of the world is left, as when water is used up from a dish, and in the end only a little drop is left in it. You are going towards such a world which is everlasting and which will never come to an end. Therefore it is necessary that you go to such a world with the best you can attain, because it has been shown to us that jahannam- which is the abode for those who disobey Allah is so deep that if a pebble is thrown into it from the upper portion, it will not reach the bottom after seventy years. This place will be packed with people. How important it is that we take heed at this place. We have also been shown that jannah-which is the abode for those who obey Allah is so vast that the width of its door from one side to the other is the distance of forty years. It will also be filled with people. Therefore adopt only such deeds that will save one from the first abode, and will gain for one entrance in the abode of Allah's Pleasure. After that he mentioned his past condition, "I had witnessed with Rasulullah Sallallahu 'Alayhi Wasallam this conditions that I am from among those seven people who were with Rasulullah Sallallahu 'Alayhi Wasallam. We had nothing with us besides the leaves of trees for eating. Our mouths became bruised by eating it. Incidently I obtained a sheet, which I shared in half with Sa'd. (Even in this world of distress and difficulty, Allah Ta'aal, blessed them with this reward). There is none among the seven of us who has not been appointed an amir of some place. (Because this group endured many hardships and made many sacrifices before they were

appointed amirs, therefore the treatment of their groups was of the best which will be known from the experiences of the Amirs after this) You will in the near future experience the trials of those who will come after this".

Commentary

Apparently the reason for 'Utbah Radiyallahu 'Anhu mentioning his condition is to make known two things. The first is that the difficulties that are experienced and tolerated in the path of the deen, are also mostly rewarded in this world. For the difficulties that one will experience, In-sha-Allah one will reap the rewards. The second is that if one confronts anything from an amir which disturbs one, one should tolerate it, as this is a very great blessing, compared to the conditions one will face in the near future.

(357) Hadith Number 9.

Anas Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'I have been threatened in the path at a time when no one else was threatened, and I have been harassed so much that no other person had experienced such harassments. I experienced thirty such nights and days wherein I and Bilaal Radiyallahu 'Anhu did not possess a thing, which a living creature can eat, except for the little that was hidden under the armpit of Bilaal Radiyallahu 'Anhu'".

Commentary

This incident as the author has mentioned in his 'Jaami' took place once when going out of Makkah. This was not at the time of hijrah, as Bilaal Radiyallahu 'Anhu did not accompany Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam at the time of hijrah. It took place at another time. The meaning of 'I had been threatened' is that in the early period when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not have many companions and followers, he was troubled and mocked at in the path of Allah. It is natural that when a person is alone, hardships are felt more than if one is part of a group

(358) Hadith Number 10.

Anas bin Maalik Radiyallahu 'Anhu reports that: "At lunch or supper bread and meat did not appear together at the same time on the dastarkhan of Rasulullah Sallallahu 'Alayhi Wasallam, besides at the time of dafaf

Commentary

The 'ulama give various meanings for dafaf. This has been explained in detail in the commentary of hadith number two of this chapter. Although the subject of this hadith is not the same as in the hadith mentioned there. Apparently it means, that when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was alone, he partook whatever was available for meals, even if it was only bread or meat. He certainly would make an effort to have both things available when visitors arrived.

(359) Hadith Number 11.

Nofal bin lyaas Al Hadhali Radiyallahu 'Anhu says.. "'Abdurrahmaan bin'Awf Radiyallahu'Anhu (who is a Sahaabi from among the 'Ashrah Mubash-sharah) was an associate of ours, and verily he was the best associate. Once we were returning from a place with him. On returning we went with him to his house. When he went home he first took a bath. After he had taken a bath, bread and meat was brought in a big utensil. Upon seeing this 'Abdurrahmaan Radiyallahu 'Anhu began to cry. I asked: 'What happened, why are you crying?'. He began saying: 'Till the demise of Rasulullah Sallallahu 'Alayhi Wasallam, nor did he, nor his family members ever fill their stomachs even if it was only with bread that was made of barley. Now after Rasulullah Sallallahu'Alayhi Wasallam, as far as I can think, this wealthy status of ours is not for any good'

Commentary

The Sahaabah Radiyallahu 'Anhum feared that this well being may not be included among that prediction, which is mentioned in the Qur-aan:

". . .Ye squandered your good things in the life of the world and sought comfort therein. Now this day ye are rewarded with the doom of ignominy because ye were disdainful in the land without a right, and because ye used to transgress".-Suratul Ahqaaf, 20.

Chapter on the names of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

Many titles according to their meanings were bestowed on Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in his honour and praise. Ibnul 'Arabi has mentioned a thousand names in his commentary on Tirmidhi. 'Allaamah Suyuti has written a special book on the names of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, in which he has mentioned about five hundred names. In the ahaadith, at special occasions special names have been mentioned. All the names are not compiled in one hadith. In a hadith it is stated that 'Seven of my names are mentioned in the Qur-aan'. The repetition of the names Muhammad, Ahmad, Yaaseen, Taaha, Muzammil, Mudath-thir, and 'Abdullah generally show great honour and respect. The author has generally mentioned only a few ahaadith as examples in every chapter. In this chapter too, he has mentioned only two hadith, wherein nine names of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam appear.

(360) Hadith Number 1.

Jubayr bin Mut'im Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'I have many names, I am Muhammad, I am Ahmad, I am Maahi (the one who erases-eradicates) through whom Allah has eradicated kufr. I am Haashir, whom Allah will raise first on the day of qiyaamah, the whole ummah will be judged before my feet on the day of qiyaamah. I am 'Aaqib (the one who comes last), and that 'Aaqib, after whom there shall be no other nabi'".

Commentary

The last three names are mentioned with their reasons. The reasons for the first two names are not mentioned in the narration. Apparently it seems the first two are names, and the others are attributes, or it may be that there are many reasons for these names, or the reasons for it may be clear. The 'ulama have written that Muhammad is a hyperbole of the word hamd, which means praised abundantly, or it may be the name of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam because he had many virtues, or because he was praised occasionaly, or it is because Allah praised Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam many times, and in the same manner the malaa-ikah, previous ambiyaa and awliyaa praised him, or it is by the way of tafaa-ul (optimism) that he be praised profusely, or because the past and present, all the people Praise Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, and on the day of qiyaamah all will be under his banner, which will be known as the Banner of Praise. The meaning of Ahmad is the one who praises more. The meaning of it may also be, the one who is more praised. In this case the word will have a similar meaning as that of the previous word, but the first meaning is better known. According to this, it will mean that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam praised Allah the most, which according to this world is apparent, and there is no doubt about this in the hereafter. On the day of qiyaamah, the Banner of Hamd will be in the hands of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. The Maqaamul Mahmud (laudable station) is for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. At the time of shafaa'ah (inter-cession) Sayyidina Rasulullah Sallallahu 'Alayhi Wasllam will praise Allah so much that no one before him had ever praised Allah as much. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has said: 'At that time I will be inspired to praise Allah Ta'aala, which is not before me at this moment'. The 'ulama have written that Muhammad is a special name of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, which was not kept before by the people. When the time for the birth of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam dawned, many people hoped that their children become worthy of the glad tidings, which were mentioned in the scriptures. They started keeping the name Muhammad thinking that this child would become a nabi. But "Allah alone knows best, the place where He will choose for His Risaalah".

(361) Hadith Number 2.

Hudhayfah Radiyallahu 'Anhu reports: "I once met Rasulullah Sallallahu 'Alayhi Wasallam on one of the roads of Madinah. He said, I am Muhammad, and I am Ahmad, and I am the Nabi of Mercy, the Nabi of Repentance, I am Muqaffaa, I am Haashir, and Nabiyyul Malaahim".

Commentary

These names are specially mentioned, because they used to foretell the coming of Sayyidina Rasulullah Sallallabu 'Alayhi Wasallam in the previous kitaabs of the ambiyaa. The Ahlul-Kitaab recognised Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam by these names and attributes. The first name mentioned is Nabiyyur Rahmah, the translation of which is prophet of mercy. Allah Ta'aala has attributed and made his noble soul a source of mercy for the Muslims and non-Muslims. It is stated in the Qur-aan Karim:

"We sent thee not save as a mercy for the peoples"-Suratul Ambiyaa, 107.

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam being a mercy to the Muslims is clear, as 'they will receive his intercession in the world and the hereafter, and on the non-believers in this manner, that they were not punished in this world as had been the case with previous ummahs, due to the grace and kindness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. It had been promised in the 'Qur-aan that the non-believers will not be punished whilst Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is amongst them. If the deen of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam remains, order and tranquility will continue to remain. When there will not be a single person left in this world, who will say Allah, the world will fall into chaos and qiyaamah will take place. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was sent as a prophet to the entire world, he was not sent to a certain tribe or community, in this respect too, he is a mercy unto mankind. Those who wish may become part of this mercy. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam also came as a teacher of love and kindness between the people and to teach brotherhood; considering this, he was a prophet of mercy. The doors of Allah's Mercy are open because of Sayyidina Rasulullah Sallallahu'Alayhi Wasallam. He conveyed the message of Allah's Mercy and glad tidings, according to this too he is a prophet of mercy.

The second name of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is Nabiyyut Taubah, which means, he is the Prophet of repentance. (that the condition of forgiveness of the sins of his ummah was only that they repent sincerely, whereas, among the ummah of the previous ambiyaa, their sins were only forgiven if they killed themselves etc.) Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam commanded his ummah to repent frequently. He himself also repented frequently. Among these reasons, every reason indicates that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was a Nabi of Taubah. In the same manner he has the attribute of Muqaffaa, meaning the one that shall come last, after whom shall be no other nabi, or that he shall follow the previous ambiyaa. The 'ulama have stated both meanings. The result of the second meaning is that he confirmed the teachings of the previous ambiyaa about tauheed and other religious fundamentals. All the ambiyaa were unanimous in the teaching of tauheed (oneness of Allah), religious fundamentals, and good character. They differed in some practical aspects.

Another name is Haashir, which has been explained in the previous hadith. Nabiyul Milaahim was also the title of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, that me'ans, the Nabi of the Mulhimun. Malhamah is that war wherein fierce battle takes place. The reason for this title is clear, as the number of wars that took place in the time of Nabi Sallallahu 'Alayhi Wasallam and after him with his ummah, did not take place during the times of the previous ummahs. It will always remain so with this ummah. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had prophesied that jihaad will always continue in my ummah till the day of qiyaamah. The last among the ummah will go to war against the dajjaal (The Imposter, Anti-christ). Some of the 'ulama, are of the opinion that the meaning of this word is unity and healing, and the unity that was experienced among the ummah of Muhammd Sallallahu 'Alayhi Wasallam previously, and despite all the differences of this age, unity is still experienced. This type of unity is not found to have remained for such a long time. The meaning of Malhamah is also a great calamity. According to this meaning also, this name of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is correct, because in this ummah, before qiyaamah, many great and difficult calamities will occur, the similarity of which has not yet been witnessed by the ummahs of any nabi. Taking only the fitnah (trials) of dajjaal, the calamity of which will be so great and difficult, it cannot be

compreended. The hadith states, that from the time of Nuh Alayhis Salaam, every nabi warned their respective ummahs regarding the fitnah of dajjaal. In the same manner the great mischief of Yajuj Majuj (Gog Magog) etc. will take place, the signs of which are beginning to appear.

Chapter on the noble age of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

Three narrations are mentioned regarding the age of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. The most correct, superior and acceptable according to the majority of the muhadditheen and historians, is that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam attained the age of sixty three years. In another narration sixty years have also been mentioned. Regarding this, it is felt that generally whilst counting, the fractions are omitted, therefore sixty has been mentioned. In the third narration sixty five has been mentioned, regarding which it is said that the year of birth and the year of death are counted as full years. The author has collected six ahaadith in this chapter.

(362) Hadith Number 1.

Ibn 'Abbaas Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam lived in Makkah for thirteen years. (In these thirteen years) Wahi was revealed (to Rasulullah Sallallahu 'Alayhi Wasallam. After this he made hijrah from Makkah), and lived for ten years in Madinah. He passed away at the age of sixty three.

Commentary

Different narrations have been narrated regarding the age of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, which has been briefly explained at the beginning of this chapter. According to the muhadditheen and historians this is the most correct narration.

(363) Hadith Number 2.

Mu'aa-wiyah Radiyallahu 'Anhu once said this in the khutbah: "Rasulullah Sallallahu 'Alayhi Wasallam passed away at the age of sixty three. (The Shaykhayn, i.e.) Abubakr Radiyallahu 'Anhu and 'Umar Radiyallahu 'Anhu also passed away at the age of sixty three years. My age (at the moment) is also sixty three".

Commentary

It means that it is not impossible for me to be blessed with the following of this natural age. The muhadditheen write that this wish of Sayyidina' Mu'aa-wiyah Radiyallahu 'Anhu was not fulfilled. He passed away at the age of eighty years. Sayyidina 'Uthmaan Radiyallahu'Anhu was not mentioned here, although he had close ties with him. The reason is apparent, that the age of

'Uthmaan Radiyallahu 'Anhu was more than eighty years old when he was martyred. The reason for Imaam Tirmidhi mentioning this narration is to strengthen the previous narration, where it is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed away at the age of sixty three years. The Shaykhayn were blessed with the natural following of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in this matter.

(364) Hadith Number 3.

'Aayeshah Radiyallahu 'Anha reports: "Rasulullah Sallallahu 'Alayhi Wasallam passed away at the age of sixty three years.

Commentary

This narration is also to strengthen the previous narrations. It is confirmed from many narrations that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam attained the age of sixty three years. Therefore the narration that are contrary to these are not correct, or are not correct in their apparent form.

(365) Hadith Number 4.

Ibn 'Abbaas Radiyallahu 'Anhu narrates: "Rasulullah Sallallahu 'Alayhi Wasallam passed away at the age of sixty five years".

Commentary

This narration is contrary to the previous narration. It shall be briefly discussed at the end of the chapter, and a reference to it has already been made at the beginning of the chapter.

(366) Hadith Number 5.

Daghfal bin Hanzalah Sadusi Radiyallahu 'Anhu narrates: "Rasulullah Sallallahu 'Alayhi Wasallam passed away at the age of sixty five years".

Commentary

After mentioning this hadith, Imaam Tirmidhi says that Daghfal Radiyallahu 'Anhu was present in the time of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, and was of an old age. It is not proven that he had met Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. It points he had heard this narration from another person.

(367) Hadith Number 6.

Anas Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam was not of a tall height nor was he short. (According to colour) he was not very white, nor very wheat coloured (dark). His mubaarak hair was not very curly nor very straight (but was slightly curled). He was blessed with prophethood at the age of forty, after that he lived for ten years in Makkah

Mukarramah, and ten years in Madinah Munawwarah. At the age of sixty years Rasulullah Sallallahu 'Alayhi Wasallam passed away. At that time he did not have more than twenty white hair in his mubaarak head and beard".

Commentary

This hadith of Sayyidina Anas Radiyallahu 'Anhu has been mentioned at the biginning of the kitaab. In its commentary the three narrations have also been mentioned, and the explanations of the three different narrations have also been given. The 'ulama are unanimous in that the narrations where in the age of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is narrated as sixty three years are the most correct. The other hadith can be referred to this, or it may be possible that the later narrators may have slipped up. Therefore in this hadith Sayyidina Anas Radiyallahu 'Anhu it could be explained that many a times, at the time of counting, only the units are mentioned, and the fractions omitted. Sayyidina 'Urwah bin Zubayr Radiyallhu 'Anhu, the nephew of Sayyidiyina 'Aayesha Radiyallahu 'Anha has stated that the narration of Sayyidina Ibn 'Ababas Radiyallahu 'Anhu where the age is mentioned as sixty five years is incorrect. Mulla Ali Qaari has explained this in detail.

Chapter on the death of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

The historians are unanimous in that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed away on a Monday. There are differences of opinion about the date of the demise. The majority are of the opinion that it was on the twelfth of Rabi'ul Awwal, but there is a perplexity in this, that in the tenth year hijri, the ninth of Dhul Hijjah, the day on which Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam observed the wuquf of 'Arafah, was on a Friday. There is no difference of opinion in this among the muhadditheen nor the historians. This has also been mentioned many a time in the ahaadith, that the haj of Sayyidina Rasulullah Sallallahu'Alayhi Wasallam, i.e. the ninth of Dhul Hijjah was on a Friday. After taking this into consideration, if the months of Dhul Hijjah' Muharram and Safar, all three months had thirty days or twenty nine days, or if some had twenty nine and the others thirty days, in no combination does twelfth Rabi'ul Awwal fall on a Monday. For this reason a group among the muhadditheen have given preference to the other date, that Sayyidina Rasulullah Sallallahu'Alayhi Wasallam passed away on the second Rabi'ul Awwal. The illness of Sayyidina Rasulullah Salallahu 'Alayhi Wasallam first began with a headache. On that day Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was at the house of Sayyiditina 'Aayeshah Radiyallahu 'Anha. After that, at the house of Sayyiditina Maymuna Radiyallahu'Anha (on the day appointed for her), the illness increased. In this state he fulfilled the rights of his wives by spending the days appointed for them at their houses. When the illness became more severe, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, with the consent of the other wives began spending his days of illness at the house of Sayyiditina 'Aayeshah Radiyallahu 'Anha. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed away at the house of Sayyiditina 'Aayeshah Radiyallahu'Anha during this illness. The period of illness

was about twelve to fourteen days. He passed away on a Monday, a little before noon. There is no difference of opinion in this. If there are any narrations contrary to this, it shall be necessary to give an explanation to solve it.

(368) Hadith Number 1.

Anas Radiyallahu 'Anhu narrates: "The last glimpse I had of Rasulullah Sallallahu 'Alayhi Wasallam was at the time of his last illness on a Monday morning when he lifted the curtain of his house (to take a look at his ummah performing the salaah). At that time his mubaarak face was shining and clear as if it was a page of the Mus-haf (Qur-aan). At that time the people were performing the (fajr) salaah behind Abubakr Radiyallahu 'Anhu. The people began moving back (in happiness after seeing him, thinking that he would come to join them. Before this too on an occasion when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam became ill, Abubakr Radiyallahu 'Anhu led the salaah. When he was recovering he would come and join the congregational prayer). Rasulullah Sallallahu 'Alayhi Wasallam made a sign to the people to remain in their places. Rasulullah Sallallahu 'Alayhi Wasallam passed away on that day".

Commentary

This is the last glimpse on the Monday, wherein Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam judged that the shar'ee system has been established, and the old friend Sayyidina Abubakr Radiyallahu 'Anhu would fulfil his duty, and shoulder the responsibilities of the ummah. Accordingly, this is what took place and what the world witnessed, that the demise of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was such an occurrence before which all the incidents that took place in the world are of no importance and as if nothing had occurred, and with it the fitnah of apostasy, and the facing of all worldly problems, but this pinnacle of steadfastness endured all its calamities, and with a will stronger than hard rock, overcame all hardships and difficulties. The truth is that Sayyidina Abubakr Radiyallahu 'Anhu did justice to his responsibilities as a khalifah of Sayyidina Rasulullah Sallallabu 'Alayhi Wasallam. A pillar of Islaam like Sayyidina 'Umar Ridiyallahu 'Anhu, whose courage, strength and ability, friends and enemies alike had accepted, when requesting Sayyidina Abubakr Radiyallahu 'Anhu to adopt leniency, receives a reply not to be weak-hearted.

(369) Hadith Number 2.

'Aayeshah Radiyallahu 'Anha relates that at the time of the death of Rasulullah Sallallahu'Alayhi Wasallam, she gave him support with her chest, or she said with her lap. He asked for a container to urinate in. He urinated therein. Thereafter he passed away.

Commentary

It is a pride for Sayyiditina 'Aayeshah Radiyallahu 'Anha that the last moments were spent with her. When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed away from this world and reached his Creator, his head was resting in the lap of Sayyiditina 'Aayeshah Radiyallahu 'Anha.

(370) Hadith Number 3.

Qaasim bin Muhammad Radiyallahu 'Anhu reports that 'Aayeshah Radiyallahu 'Anha said: "I had seen Rasulullah Sallallahu 'Alayhi Wasallam at the time of his death, a cup of water was near him. He was putting his hands in the cup and wiping his face with it. (At the time of intense heat and unrest it calms one). Then he was reciting: 'O Allah help me in the difficulties of death'".

Commentary

On one side it was a lesson to the ummah, and on the other side at the time of death, when the soul was leaving the body, it was a scene of complete steadfastness, perseverance and a total inclination towards Allah. At the time of death, when the soul was separated from the body, it is natural that pain was experienced. At that moment only Allah could be beseeched to make it easy.

(371) Hadith Number 4.

'Aayeshah Radiyallahu 'Anaha narrates: "After witnessing the difficulties experienced by Rasulullah Sallallahu 'Alayhi Wasallam, I do not doubt that anyone does not experience difficulties at the time of death".

Commentary

Intense illness is a means of decreasing the sins of one's evil deeds, and incresing in the blessing of that person, Intense illness being a reason for death makes one utter more istighfaar and prepare for death.

(372) Hadith Number 5.

'Aayesh Radiyallahu 'Anha narrates: "After the demise of Rasulullah Sallallahu 'Alayhi Wasallam, a disagreement arose (between the Sahaabah) regarding the burial. (Some perferred the Masjidun Nabawi, Some because of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam's attachment to the Sahaabah, said the Baqi. Some said he should be buried next to his great grandfather, Ebrahim, 'Alayhi Salaam. Some said at his birth place in Makkah Mukarramah.etc.) Abubakr Radiyallahu 'Anhu thereupon said: 'I heard something from Rasulullah Sallallahu 'Alayhi Wasallam which I did not forget (and remember very well). The death of the ambiyaa occurs in the very place where their burial is desired. Hence bury Rasulullah Sallallahu 'Alayhi Wasallam at the place of his deathbed (where his death occurred)'".

Commentary

As after the death of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, it was destined that Abubakr Radiyallahu 'Anhu would take his place, therefore such masaa-il were a speciality only known by Sayyidina Abubakr Radiyallahu 'Anhu. A few ahaadith are mentioned as an example:

1. No nabi's death occurs till that nabi becomes a muqtadi, (performs prayers behind) in salaah of among his ummah.

2. The ahaadith on the collecting of zakaah and its nisaab rate.

3. The portion between my grave and mimbar is a part from the gardens of jannah (paradise). 4. The ambiyaa do not have any heirs (No one inherits from a nabi).

5. When Allah Ta'aala gives a nabi any rizq (sustenance), that person is responsible for its administration, who is the khalifah of the nabi.

6. The one that becomes a khalifah or a king, and he carelessly chooses a deputy, the curse of Allah befalls him. By carelessness it is meant that he does not consider the facts.

7. The hadith on the punishment for adultery.

8. The hadith on consultations at the time of jihaad.

9. The basis of the deen is on Laa ilaaha iliallaah.

10. The khilaafah be among the Quraysh.

11. The virtues of the Ansaar and the advice to the khalifahs on caring for them.

12. The punishment of theft.

13. A just and humble king is the Shadow of Allah on earth.

14. The one who wishes to be safe from the hardships of jahannam and remain under the shadow of Allah, should not be harsh towards the Muslims, but treat them with love and care.

15. The nations that discards jihaad, general calamities and hardships befall them. (Tarikhul Khulafaa).

Besides these, there are many other narrations regarding the demise of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and the administration thereafter.

(373) Hadith Number 6.

Ibn 'Abbaas Radiyallahu 'Anhu and 'Aayeshah Radiyallahu 'Anha report: "After the death of Rasulullah Sallallahu 'Alayhi Wasallam, Abubakr Siddiqe Radiyallahu 'Anhu came and kissed the forehead of Rasuluilah Sallallahu 'Alayhi Wasallam".

Commentary

This hadith is mentioned in brief. A more detailed one will be mentioned later. This kissing of Sayyidina Rasulullah Sallallahu'Alayhi Wasallam as mentioned by the commentators are for barakah. According to this humble servant it was a farewell kiss, as it was the final parting of a beloved friend.

(374) Hadith Number 7.

'Aayeshah Radiyallahu 'Anha says that: "After the death of Rasulullah Sallallahu 'Alayhi Wasallam, Abubakr Radiyallahu 'Anhu entered, kissed him on his lower forehead (between the eyes), and put his hands on the shoulders of Rasulullah Sallallahu 'Alayhi Wasallam and said: 'Waa nabiyyaah', He lifted his head bent and kissed the forehead again and said: waa khalilaah.'"

Commentary

These words were not intended to draw attention, therefore there is no perplexity. A narration in Musnad Ahmad states that Sayyidina Abubakr Radiyallahu 'Anhu came towards the mubaarak head of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, bent his head towards the noble face and kissed the forehead, and said: 'Waa nabiyyaah'. He lifted his head bent and kissed the forehead again and said: 'Waa khalilaah".

(375) Hadith Number 8.

Anas Radiyallahu 'Anhu reports: "The day Nabi Sallallahu 'Alayhi Wasallam came to Madinah, everything in Madinah became illuminated. (When the anwaar increased, it could be felt. In the dark nights of Ramadaan many a time because of the intensity of the anwaaraat (illuminations), a natural illumination, was felt). The day when Rasulullah Sallallahu 'Alayhi Wasallam passed away, 'everything of Madinah became dark. We had not yet dusted off the dust from our hands after the burial of Rasulullah Sallallahu 'Alayhi Wasallam when we began to feel the change in our hearts."

Commentary

This does not mean that a change took place in their deeds and beliefs, but they missed the bounties of his noble company and seeing his inspiring personality, and the anwaar that were always present could not be benefited from anymore. Nowadays too the disciples of the mashaa-ikh (spiritul guide) also feel the difference when in the shaykh's company and when not in his company. For this reason, in order to gain those anwaar, one is made to strive in dhikr and muraaqabah (rneditation-contemplation). Previously all this was not necessary. The visiting of the jamaal of the entire universe (i.e. Sayyidina Rasulullah Sallallahu 'Alayhi.Wasallam) was enough for countless manifestations. It created such a status of imaan and ihsaan in a man which cannot be attained through countless rnujaahadaat (striving and exerting in spiritual upliftment). After becoming a Sahaabi, the love of Allah and his Rasul Sallallahu 'Alayhi Wasallam became so overwhelming that one's own life and wealth ceased to have value. The lives of the Sahaabah Radiyallahu 'Anhum are testimony to this.

(376) Hadith Nummber 9.

'Aayeshah Radiyallahu 'Anha said: "Rasulullah Sallalllahu 'Alayhi Wasallam passed away on a Monday".

Commentary

This has been mentioned prevously. The muhadditheen and historians are unanimous in that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed away on Monday.

(377) Hadith Number 10.

It is narrated from Imaam Muhammad Al-Baaqir Radiyallahu 'Anhu that Rasulullah Sallallahu 'Alayhi Wasallam passed away on Monday. This day and the day of Tuesday was spent in preparation for the burial. Rasulullah Sallallahu 'Alayhi Wasallam was buried on that night. (The night between Tuesday and Wednesday) Sufyaan who is a narrator of this hadith says: "Only this has been mentioned in the narration of Imaam Baaqir Radiyallahu 'Anhu". In other narrations it is stated that in the later portion of the night the sound of spades were heard.

Commentary

The grave was dug in the last portion of the night. A question may arise why did it take so long before Sayyidina Rasulullah Sallalallahu 'Alayhi Wasallam was buried, wheras in the ahaadith it is stated that after death one should be buried as soon as possible. The fact is that the amount of obstacles that had to be overcome, taking this into consideration it could not be said that the burial was delayed, but was carried out as soon as possible. The first thing is, at the time of such a shocking incident, besides Abubakr Radiyallahu 'Anhu, all the others were either shocked, confused, or did not gasp the actual situation. Some were confounded and astonished. Some were so aghast and amazed that thay could not even speak. Because of the intense shock it could not be believed that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallamhad passed away. A strong and powerful personality like 'Umar Radiyallahu 'Anhu could not control himself. Thereafter when the time came for the continuation of the administration, one thing was more important than any other. The most important issue at this moment was that of the khilaafah, bacause it was needed for every detail. And since it was a nabi, it was necessary to know every detail. As has been mentioned earlier, some were adamant that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam be taken to Makkah Mukarramah for burial. Some said to the burial place of Ebrahim 'Alayhis Salaam. etc. In the same manner there were differences regarding the tajheez (preparation for burial), takfeen (shrouding the deceased), salaatul janaazah (prayer for, the deceased) etc. The tajheez and takfeen of the common people were observed many a time, but the burial of a nabi was not witnessed before this. How should he be given the ghusl? How should the salaatul janaazah be performed? The ahaadith had to be referred to whenever a question arose. As a result Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was given the ghusl without his clothing being removed, and janaazah salaah was performed individually without a jamaa'ah as will be mentioned later. It is apparent that the time needed for every Muslim present there to perform the salaatul janaazah was considerable. Besides this, the question of allegiance (bay'ah) among the Ansaar cropped up, which made matters even more difficult. If an unsuitable person was chosen as an amir, the matters of the deen would become chaotic. To remove such a person later would have become a calamity on it's own. Therefore the protection of the deen now depended on the electing of an amir. This question was settled till the evening. The next, day after the general bay'ah (oath of allegiance) was made, Sayyidina Abubakr Radiyallahu 'Anhu commanded what should be carried out. Thereafter every stage was overcome without any difficulty.

(378) Hadith Number 11.

Abi Salamah bin 'Abdurrahmaan bin 'Awf Radiyallahu 'Anhu said: "Rasulullah Sallallahu'Alayhi Wasallam passed away on a Monday, and was buried on a Tuesday".

Commentary

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was buried during the night of Tuesday and Wednesday, which could be called Tuesday or Wednesday too.'Hence this narration does not contradict the previous narration. Some of the 'ulama have said that after overcoming the question of the khilaafah, the tajheez and takfeen began on Tuesday and ended on the night of Wednesday (Tuesday night).

(379) Hadith Number 12

Saalim bin 'Ubayd Radiyallahu 'Anhu, a sahaabi narrates: "Rasulullah Sallallahu 'Alayhi Wasallam became unconscious (many times) during his (last) illness. When he became conscious he would ask: 'Is it already time for salaah?' When they replied yes, he would say: 'Instruct Bilaal to call out the adhaan, and instruct Abubakr to lead the salaah'. This happened a few times.(He said this because he was too ill to go to the masjid. Sayyidinia Abubakr Radiyallahu 'Anhu was naturally soft-natured. Many a time he would weep easily. Sayyiditina 'Aayesha Radiallallahu 'Anha knew her fathers relationship with Sayyidina Rasulullah Sallallhu 'Alayhi Wasallam and that he would not be able to withstand the absence of Sayyidina Rasulullah Sallallahu'Alayhi Wasallain. Therefore 'Aayeshah Radiyallahu 'Anha made a request. 'My father has a soft heart. If he is going to stand on your place and lead the salaah, he will begin to weep, and will not be able to lead the salaah. Therefore, request someone else to lead the salaah'. In this manner after 'Aayeshah Radiyallahu 'Anha had made several requests;- Rasulullah Sallallahu 'Alayhi Wasallam replied: 'Do you wish to become of those women in the incident of Yusuf ('Alayhis Salaam). Instruct Abubakr to lead the salaah'. (The 'ulama have given their opinions on the saying of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam that. 'You are like the women of Yusuf 'Alayhis Salaam'. The first is that by you 'Aayeshah Radiyallahu 'Anha is meant, and by women only Zulaykha is meant. The plural is used as a mark of respect. According to this saying. (a.) The example is given of stressing on talking of things that are of no value, like Zulaykha stressed Yusuf 'Alayhis Salaam to do something which was unadvisable and improper. In the same manner you are stressing on a thing which is out of place and incorrect. (b.) just as Zulaykha invited those women who tormented her, outwardly it was an invitation, but the actual reason was that they see the handsomeness and beauty of Yusuf 'Alayhis Salaam and will excuse this wickedness of hers. In the sane manner Sayyiditina 'Aayeshah Radiyallahu 'Anha outwardly said this that Sayyidina Abubakr Radiyallahu 'Anhu is soft-natured. He will not be able to stand on your place (in salaah), but she had this in mind, as mentioned by her on another occasion that: "What made me repeat this to Rasulullah Sallallahu 'Alayhi Wasallam, was that according to me the people would never like such a person, who stands on the place of Sayyidina Rasulullah Sallallahu'Alayhi Wasallam, and will think of him as unlucky and unfortunate".

The second explanation is that by 'you', Sayyiditina 'Aayeshah Radiyallahu 'Anha and Sayyiditina Hafsah Radiyallahu 'Anha are meant, and by the women of Yusuf 'Alayhis Salaam, those women are meant who were invited by Zulaykha. According to this saying too, the following is said: (a.) The example is given on useless talk that both Sayyiditina 'Aayeshah Radiyallahu 'Anha and Sayyiditina Hafsah Radiyallahu 'Anha were stressing something that was improper. In some narrations it is also mentioned that Sayyiditina Hafsah Radiyallahu 'Anha stressed on the same thing. (b.) This similarity is to show and stress on a thing that is not in the heart. Sayyiditina 'Aayeshah Radiyallahu 'Anha had in mind, that if the people see Sayyidina Abubakr Radiyallahu 'Anhu standing on the place of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, they will begin to have evil thoughts of Sayyidina Abubakr Radiyallahu'Anhu being very unfortunate and unlucky. She also persuaded Sayyiditina Hafsah Radiyallahu 'Anha, the daughter of Sayyidina 'Umar Radiyallahu 'Anhu to think alike and side with her, and that Sayyiditina Hafsah Radiyallahu 'Anha may feel the greatness for her father Sayyidina Umar Radiyallahu'Anhu, and may also fancy that he would fulfil the position of a successor. Therefore Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam described to her the similitude of the women of Yusuf 'Alayhis Salaam. They outwardly declared their approval of Zulaykha's behaviour with Yusuf 'Alayhis Salaam, but secretly each one tried to attract Yusuf 'Alayhis Salaam towards themselves. Some of the 'ulama have given other reasons too. Since this is a lengthy hadith, the commentary is being mentioned briefly here. The translation of the remaining portion of this hadith will be mentioned later, where necessary. an explanation is also given. In some narrations it has also been mentioned that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said that Allah Ta'aala and the Muslims would not accept anyone else besides Sayyidina Abubakr Radiyallahu 'Anhu.

Carrying out the instructions of Rasulullah Sallallahu 'Alayhi Wasallam, Abubakr Radiyallahu 'Anhu led the salaah. (He performed seventeen salaahs till the death of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. This incident which is mentioned above began on a Thursday evening. On Thursday the illness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam became worse. All this took place at the time of 'eshaa on Friday night (Thursday night in common usage). From this salaah onwards Sayyidina Abubakr Radiyallahu 'Anhu began leading the prayers. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed away on a Monday just before midday. Therefore the total number of salaah led by Sayyidina Abubakr Radiyallahu 'Anhu till the death of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is seventeen prayers, which Sayyidina Abubakr Radiyallahu 'Anhu performed continuously. According to this humble servant the illness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had begun long before this, hence Sayyidina Abubakr Radiyallahu 'Anhu had led the salaah on a number of occasions.)

Once during the illness, Rasulullah Sallallahu 'Alayhi Wasallam felt a bit well during the time of salaah. He asked if there was anyone who could support him till the masjid, Barirah and another person offered themselves, held him by his mubaarak hands and took him to the masjid. Abubakr Radiyallahu 'Anhu sensing the arrival of Rasulullah Sallallahu 'Alayhi Wasallam, thought of moving back. Rasulullah Sallallah 'Alayhi Wasallam signaled him to remain there. Abubakr Radiyallahu 'Anhu completed the salaah. After that Rasulullah Sallallahu 'Alayhi Wasallam passed away. (He passed away on a Monday).

It is apparent what difficulties and hardships the Sahaabah Radiyallahu 'Anhum experienced at this time, also bearing in mind the mischief of the munaafiqeen-hypocrites and enemies. The upkeep and safeguarding of the garden that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam nurtured for twenty three years. Together with all this the passing away of the blessed and noble personality of Sayyidina Rasulullah Sallallahu'Alayhi Wasallam, who was so beloved, for whom the Sahaabah Radiyallahu 'Anhum had sacrificed their homes, family and relatives. On this morning it seemed that he was recovering, actually he was sustaining it and not recovering. After the death of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam the news spread quickly, but many people could not believe it. Therefore, 'Umar (a respected and strong hearted person with all the virtues, courage, tolerance etc. could not bear it, and in this state unsheathed his sword and stood up and) began saying, "I swear by Allah that Rasulullah Sallallahu 'Alayhi Wasallam has not passed away. The person saying Rasulullah Sallallahu'Alayhi Wasallam had passed away. I will severe that person's head with my sword". He (Saalim) said, the people were ummis (unlettered-they did read or write), nor was there a nabi among them before this, therefore all those present kept silent. They (the Sahaabah) said to Saalim go to the companion of Rasulullah Sallallahu 'Alayhi Wasallam and call him.

(He is the only one that will bring the boat to shore at this stormy period. Sayyidina Abubakr Radiyallahu 'Anhu after seeing that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was feeling better had taken leave from Sayyidina Rasulullah Sallallahu'Alayhi Wasallam to go and visit his family which was about the distance of a mile away). I went to Abubakr (Radiyallahu 'Anhu) in the state of shock and tears were flowing from my eyes. At that time he was in the rnasjid. Upon seeing my state asked: 'Did Rasulullah (Sallallahu 'Alayhi Wasallam) pass away? I conveyed the news to him and also said to him that 'Umar had said, if he heard anyone saying Rasulullah (Sallallahu 'Alayhi Wasallam) has died, he would cut off that person's head with that sword of his. Abubakr said, "Let's go". I went with him. He reached the house while the people were gathering around Rasulullah (Sallallahu 'Alayhi Wasallam). He said: 'O people, make way for me'. The people made way for him. He gave a deep look at the mubaarak face of Rasulullah Sallallahu 'Alayhi Wasallam and kissed his forehead, then recited this aayah:

'Lo! thou will die, and lo! they will die;'-Surah Zumur, 30.

Then they (Sahaabah Radiyallahu 'Anhum) asked: 'O Companion (Abubakr Radiyallahu 'Anhu) of Rasulullah (Sallallahu 'Alayhi Wasallam) has Rasulullah (Sallallahu 'Alayhi Wasallam) really passed away?' He replied: 'Yes'. Now they accepted. (After that they asked him other questions, because in every question there was a peculiarity.) They said: 'O Companion of Rasulullah (Sallallahu 'Alayhi Wasallam), should janaazah salaah be performed for Rasulullah?' He replied: 'Yes'. They said: 'And how?' He said: 'A group at a time enter the room and perform the janazah salaah individually without jamaa'ah, and return. In this manner all will perform this salaah'. They (the Sahaabah) asked. 'O Companion of Rasulullah (Sallallahu 'Alayhi Wasallam) shall Rasulullah Sallallahu 'Alayhi Wasallam be buried?' He replied: 'Yes' They inquired: 'Where?' He replied: 'At the spot where Allah had taken his ruh. Verily'Allah Ta'aala has not taken his ruh but at a venerated place'. They (Sahaabah) knew he said the truth (and became satisfied with all the answers). Thereafter he instructed the family of his (Rasulullah Sallallahu'Alayhi Wasallam's) father to carry out the tajheez and takfeen.

(Sayyidina 'Ali, Sayyidina Fadl bin 'Abbaas, Sayyidina Usaamah and Sayyidina Shaqraan,-the slave of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam-Radiyallahu 'Anhum carried out the tajheez and takfeen.)

(And to safeguard Islaam and keep away differences and controversies, he suggested a person should be chosen, and all matters referred to him. In one narration it is stated that when Sayyidina 'Umar Radiyallahu 'Anhu unsheathed his sword and was saying, "The one who says that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has passed away, I will cut off his head". Sayyidina Abubakr Radiyallahu 'Anhu cautioned him and delivered a khutbah wherein he recited the aayah of the Qur-aan: *"Muhammad is but a messenger, messengers (the like of whom) have passed away before him. . ..''-Surah Aali 'Imraan, 144.*

Thereafter he said the one who worshipped Muhammad Sallallahu 'Alayhi Wasallam should know that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had passed away, the one who worships Allah, let him know that Allah is living and will live for ever. When the people heard Sayyidina Abubakr Radiyallahu 'Anhu delivering the khutbah, they all attentively turned their attention towards the mimbar. In a narration it is stated, that Abubakr Radiyallah 'Anhu said in this khutbah, it is now necessary to choose a person who shall keep up and guard the deen. Every person should give his view.)

The Muhaajireen got together and discussed the matter. They said: 'Lets go to our brothers from among the Ansaar and include them in this matter.The Ansaar said: 'we shall have an amir, and the Muhaajireen, shall have an amir (Upon that Sayyidina Abubakr Radiyallahu 'Anhu narrated the saying of Sayyidina Rasulullah Sallallhu 'Alayhi Wasallam that the amirs are from the Quraysh) 'Umar ibnul Khattaab Radiyallahu 'Anhu said: 'Who is that person who in one instance possesses these three virtues Whom Allah Ta'aala has mentioned Qur-aan thus:"... (1) *the second of two; when they two were in the cave, (2) when he said unto his comrade: Grieve not. (3) Lo! Allah is with us...''-Surah Taubah40.*

Also other virtues. These three should also be such that they are of the highest order: (l.) To have unity and a close relationship with Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and have assisted him when he was alone. (2.) Allah Ta'aala addresses him as the Companion of Sayyidina Rasululah Sallallahu 'Alayhi Wasallam'. (3) Be in the company of Allah, as Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has said to him that 'Allah is with us'. At that time both Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and Sayyidina Abubakr Radiyallahu 'Anhu were there, regarding which Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'Allah is with us.' Sayyidina'Umar Radiyallahu 'Anhu said: 'You say, who are these two persons that are mentioned in the aayah. How great are these two personalities?'.-i.e. Who can be a greater personality than Sayyidina Rasulullah Sallallahu Alayhi Wasallam and Sayyidina Abubakr Radiyallahu 'Anhu? Besides this they discussed other matters too, which have been mentioned in the narrations. In one hadith it is stated Sayyidina 'Umar Radiyallahu 'Anhu said: 'O Ansaar, do you know that Rasulullah Sallallahu'Alayhi Wasallam instructed Abubakr to stand on his musallaa (place of prayer)? During the time of his illness he instructed Abubakr to lead the prayers? Who amongst you has the heart to remove such a person from the imaamah, whom Rasululllah Sallallahu 'Alayhi Wasallam appointed as an Imaam'. The Ansaar said: 'We seek refuge in Allah. We cannot by pass Abubakr'

Thereafter 'Umar Radiyallahu 'Anhu offered him his hand and made bay'ah (allegiance). All the people (present at Saqifah whole heartedly and with eagerness) also made bay'ah on the hands of Abubakr Radiyallahu 'Anhu.

Commentary

This is the initial bay'ah that took place among the gathering of the Ansaar. Thereafter a general bay'ah was held in the Masjidun Nabawi, at the beginning of which 'Umar Radiyallahu 'Anhu delivered a khutbah in which he mentioned the virtues of Abubakr Radiyallahu 'Anhu and elaborated on other matters. Abubakr Radiyallahu 'Anhu then delivered a lengthy khutbah in which he said this too that, 'I swear an oath by Allah that I never coveted the post of khilaafah. Nor was I induced to do so in private or public, nor did I make du'aa for it. I feared that if I did not accept it, greater calamities would appear among the umrnah. I have no rest in it, and what has been thrown on me, is a burden which is beyond my control. Things can only run smoothly with the help of Allah'.

(380) Hadith Number 13

Anas Radiyallahu 'Ahu reports that when Rasulullah Sallallahu 'Alayhi Wasallam was experiencing severe illness, Faatimah Radiyallahu 'Anha said: "Haai, the sickness of my father". Nabi Sallallahu 'Alayhi Wasallam thereupon said: "After this day your father will not experience any difficulties. Verily that inevitable thing has descended on your father today-i.e. death-which till the day of qiyaamah will not be averted by anyone".

Commentary

The word 'Haai' is used to express distress and sorrow. Here she meant to express sorrow.

(381) Hadith Number 14.

Ibn 'Abbaas Radiyallahu 'Anhu said: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'The person that loses two infants, then Allah in return will surely grant that person entrance into Jannah!'. 'Aayeshah Radiyallahu 'Anha asked: 'The one who has lost only one infant from among your ummah?' He replied: 'The one that loses only one infant shall also be forgiven'. 'Aayeshah Radiyallahu 'Anha then inquired: 'What of those who have not lost any children from among your ummah?' He replied: 'I shall be an asset for him in the hereafter, because the loss due to my death shall be felt more than one's family and children'".

Commentary

Verily the loss of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is such, that it is more sorrowful than the loss of one's parents, relatives, friends, wife, children. In fact the loss of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is more than the loss of anyone else, which cannot be compared with anything else. It is stated in a hadith that when a person experiences difficulties, let him gain solace by thinking of it as a minor thing compared to my loss. He should think that patience was observed at the loss of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, so this difficulty has no comparison with it.

The legacy of Sayyidina Rasulullah Sallailahu 'Alayhi Wasallam.

The author has compiled seven ahaadith in this chapter. The crux of all these ahaadith are that the Estate of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is sadaqah, and nothing should be distributed among the heirs. All the 'ulama are unanimous on this. No 'aalim from the Ahlus-Sunnah wal Jamaa'ah has opposed this, that there shall be no distribution from the Estate of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to his heirs. Although different opinions are held whether this is a unique case with Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam only or with all the ambiyaa. The majority of the 'ulama say that this is the case with all the ambiyaa, that no one inherits their Estate. The 'ulama have stated many reasons for this, and there is no doubt there are many reasons for it. A few reasons are noted briefly. (a.) The ambiyaa are alive in their graves, therefore their ownership remains. for this reason too the wives of Sayyidina Rasulullah Salliallahu 'Alayhi Wasallam have been prohibited to remarry in clear words in the Qur'-aan. (b.) No article of a nabi is possessed by him in his lifetime. He spends it as a guardian. This is also common among the sufis. A sufi does not own anything. This does not mean that they do not possess anything according to the shari'ah, but they themselves do not regard anything as their own possession. (c.) Everything in the world belongs to Allah, and Nabi Sallallahu'Alayhi Wasallam being Allah's vicegerent on earth spends it as a guardian. (d.) If the Estate of a nabi had been distributed among his heirs, then there was a possibility that an unfortunate heir in the greed for wealth, will become a nabi's destruction, or may wish for it to happen and both these things will be a cause for the downfall of an heir. (e.) People will begin to doubt that by claiming prophethood one intends to amass wealth, and leave it for his wife and children, so that they may be wealthy. (f.) This is so because, the clear and pure soul of a nabi remains spotless from the rust and dirt of wealth..(g.) A nabi is like a father to the entire ummah. There is much wisdom in Allah's commands. Human beings express some of the wisdom according to a limited understanding. Besides, save Allah, no one knows how much wisdom there is in.

(382) Hadith Number 1.

'Amr bin Al Haarith Radiyallahu 'Anhu, the brother of Ummul Mumineen Juwayriyyah Radiyallahu 'Anha says that Rasulullah Sallallahu 'Alayhi Wasallam left in his assets only weapons, a mule which he used as a conveyance, and some land, which he had declared sadaqah.

Commentary

Since this was declared sadaqa, the laws of inheritance did not apply to them. As the clothing that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam used were of nominal value, it was not mentioned.

(383) Hadith Number 2.

Abu Hurayrah Radiyallahu 'Anhu reports that Faatimah (Radiyallahu 'Anha) came to Abubakr (Siddique Radiyallahu 'Anhu) and asked him who his heirs were. He replied: "My wife and

children". (Faatimah Radiyallahu 'Anha asked:) "Then why did I not become heir to my fathers estate?" Abubakr (Siddique Radiyallahu 'Anhu) Said: "I heard the command of Rasulullah Sallallhu 'Alayhi Wasallam, that we do not leave any heirs. But (I being a guardian of the waqf) for those whom Rasulullah Sallallahu 'Alayhi Wasallam had decreed a daily allowance, I will continue to grant it. And on whom Rasulullah Sallallahu 'Alayhi Wasallam used to spend. I will contnue to spend".

Commentary

Apparently it seems Sayyidina Faatimah Radiyallahu 'Anha thought that being a ruler, the estate of Sayyidina Rasulullah Sallallhu 'Alayhi Wasallam was not adjudged for his heirs. For this reason she inquired from Sayyidina Abubakr Radiyallahu 'Anhu that would he have any heirs. Sayyidina Abubakr Radiyallahu 'Anhu gave a shar'ee reply to the query, otherwise according to his own will he had stipulated that his wealth must be returned to the Baytul Maal (treasury). Therefore Sayyidina Abubakr Radiyallahu 'Anhu did not leave any heirs for his estate. The saying of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam that 'We do not leave any heirs' is a well known hadith, which has been mentioned in different wordings. In some narrations only those words are narrated that have been mentioned above. In some narrations, it is stated that, 'We the group of ambiyaa, do not leave heirs'. Shah Waliyullah has written in his 'Musawwa) (Commentary on Muwatta) on this subject that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not leave any heirs, has been narrated by more than ten Sahaabah.

(384) Hadith Number 3.

Abul Bakhtari (Sa'eed bin Fayruz At-taa-ee) reports that both 'Abbaas Radiyallhu 'Anhu and Ali Radiyallahu 'Anhu went to 'Umar Radiyallahu 'Anhu, during his reign of khilaafafah. Each saying to his companion that you are like that, and you like that. 'Umar Radiyallahu 'Anh said to Talhah Radiyallahu 'Anhu, Zubayr Radiyallahu 'Anhu, 'Abdurrahmaan bin 'Awf Radiyallahu 'Anhu and Sa'd bin Abi Waqqaas Radiyallahu 'Anhu who were among the great Sahaabah, that I make you a witness and ask you with an oath to Allah, that did you not hear Rasulullah Sallallhu 'Alayhi Wasallam say: "All the possessions of a nabi are sadaqah, beside that which he used to feed his family. We the ambiyaa do not leave behind any heirs. This hadith also has a story (Which is being shortend here)".

Commentary

The aim of Imaam Tirmidhi was to mention that the ambiyaa do not leave heirs, which has been done here. For this reason the complete hadith is not narrated. Imaam Abu Daawud has mentioned it with a bit more detail. After mentioning a little, carried it over to the hadith of Sayyidina Maalik bin Aws Radiyallahu 'Anhu, which is mentioned in hadith number six. The hadith of Sayyidina Maalik bin Aws Radiyallahu'Anhu is better known. It has been mentioned many a time in Bukhaari, Muslim and Abu Daawud. And to mention the complete hadith every time in detail will result in it becoming too long. The translation of the narration in Abu Daawud is this: Sayyidina Abul Bakhtari Radiyallahu'Anhu says: 'I heard a hadith from a person which appealed very much to me. I requested him to write it for me. He presented it in a very clear writing'. Haafiz Ibn Hajar says this person is probably Sayyidina Maalik bin Aws Radiyallahu

'Anhu himself. In this hadith it was written that Sayyidina 'Abbaas Radiyallahu 'Anhu and Sayyidina 'Ali Radiyallahu 'Anhu came to 'Umar Radiyallahu 'Anhu. At that time Sayyidina Talhah Radiyallahu 'Anhu, Sayyidina Zubayr Radiyallahu 'Anhu, Sayyidina Sa'd Radiyallahu 'Anhu and Sayyidina Abdurrahmaan Radiyallahu 'Anhu were present there. Both Sayyidina 'Abbaas Radiyallahu 'Anhu and Sayyidina 'Ali Radiyallahu 'Anhu were arguing among themselves. i.e. they were accusing one another of negligence. Sayyidina 'Umar Radiyallahu 'Anhu while making the four Sahaabah Radiyallahu 'Anhum who were present witnesses, asked: 'Do you not know that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said, "Every possession of a Nabi is sadaqah, but that portion which he spends in feeding and clothing his wives,and children. This is because we (the ambiyaa) do not leave heirs"'. All our Sahaabah Radiyallahu 'Anhum that were present agreed and said verily Sayyidina Rasulullah Sallallahu 'Alayhi Wasalla'm said so. Sayyidina 'Umar Radiyallahu 'Anhu said: Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam spent from his wealth during his life-time and what was left was given away in sadaqah. After the death of Sayyidina Rasulullah Sallalalhu 'Alayhi Wasallam, Sayyidina Abubakr Radiyallahu 'Anhu became the khalifah. In this two-year reign he did that which was the practice of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam'. Imaam Abu Daawud says further, approximately the complete story is narrated in the hadith of Sayyidina Maalik bin Aws Radiyallahu 'Anhu.

(385) Hadith Numner 4.

'Aayeshah Radiyallahu 'Anha says that Rasulullah Sallallhu 'Alayhi Wasallam said: "We have no heirs. What we (the ambiyaa) leave is sadaqah".

Commentary

By sadaqah it is meant that it should be spent on those to whom sadaqah is given.

(386) Hadith Number 5.

Abu Hurayrah Radiyallahu 'Anhu says that Rasulullah Sallallahu 'Alayhi Wasallam said: "My heirs must not distribute Dinars and Dirhams. From my assets, after deducting the expenditure of my women (family), and the 'aamils (workers). whatever is left over must be given in sadaqah".

Commentary

It has been explained that by Aamil, is referred to that person who will be the khalifah of the time after Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. It is also said that it is that person who collects and brings the harvest of the lands. i.e. who is in charge and manages the lands. It is possible both are intended here. The Baytul Maal is responsible for the salary of the khalifah, and every person responsible for managing the affairs also has the right to take his share of the estate. It is not necessary that it be in the form of Dinars and Dirhams (currency). For example it is mentioned that, if it is said money should not be distributed, that other things are included. Or it is said the, the distribution is always according to the value of the articles, in which case it shall always be referred to in terms of money.

(387) Hadith Number 6.

Maalik bin Aws bin Al-Hadthaan says: "I attended the assembly of 'Umar Radiyallahu 'Anhu, At that time 'Abdurrahmaan bin 'Awf Radiyallahu 'Anhu and Sa'd bin Abi Waqqaas Radiyallahu 'Anhu were also present. (After a little while) 'Abbaas Radiyaalhu 'Anhu and Ali Radiyallahu 'Anhu came to solve a disagreement. 'Umar Radiyallhu 'Anhu said to them: 'I swear an oath by the One with whose command the skies and earth function, and I ask you, do you know of the saying of Rasulullah Sallallhu 'Alayhi Wasallam that we (the ambiyaa-prophets), do not make anybody our heirs. Whatever wealth we leave behind, is all left as sadaqah'. All those present replied: 'Verily true'. This hadith has a long story.

Commentary

This is the same incident which had been mentioned in hadith number three by Sayyidina Abul Bakhtari Radiyallahu 'Anhu. This incident is lengthy and has been mentioned in practically all the hadith kitaabs, either briefly or in detail. The hadith from Bukhaari is translated here. Other explanations and additions are taken from Fathul Baari and other narrations, which have been included as deemed necessary. Sayyidina Maalik bin Aws Radiyallahu 'Anhu reports: "I was at home, the sun had risen quite a bit. A messenger from 'Umar Radiyallahu'Anhu came to call me. I went to 'Umar Radiyallahu 'Anhu. He was sitting on a sack, on which no other cloth was spread. I greeted him and sat down.,'Umar Radiyallahu 'Anhu said: 'Some needy among your people have come. I have given instructions that they be given something. Take them with you and distribute it among them'. I said, it would have been better if you had appointed someone else to distribute it among them. He replied: 'No, you must distribute it'. As we were discussing this, the servant of 'Umar Radiyallahu 'Anhu whose name was 'Yarfa came in and said: "Uthmaan Radiyallahu 'Anhu, 'Abdurrahmaan bin 'Awf Radiyallahu 'Anhu, Zubayr Radiyallahu 'Anhu and Sa'd bin Abi Waqqaas Radiyallahu 'Anhu request permission to present themselves'. In some narrations Sayyidina Talhah Radiyallahu 'Anhu is also included. 'Umar Radiyallahu 'Anhu gave permission for them to enter. They entered, greeted and sat down. After'a little while Yarfa came in and said, "Abbaas Radiyallahu 'Anhu and 'Ali Radiyallahu 'Anhu request permission to enter'. 'Umar Radiyallahu 'Anhu asked them to come in. Both came in, greeted and sat down. 'Abbaas Radiyallahu 'Anhu said: 'Give a verdict between me and this oppressor'. 'Abbaas Radiyallahu 'Anhu called 'Ali Radiyallahu 'Anhu some other harsh names too. As a result both began to argue. Sayyidina 'Uthmaan Radiyallahu 'Anhu and the others that were present requested 'Umar Radiyallahu 'Anhu to reconcile them and give a verdict. In the narration of Muslim this is also stated, Maalik bin Aws Radiyallahu 'Anhu says: 'From their request for a reconciliation and support, I felt that both of them had sent the Sahaabah Radiyallahu 'Anhum beforehand to strengthen their cases, and gain support'. 'Umar Radiyallahu 'Anhu said: 'Wait a bit, then addressing those present said, I swear an oath by the Holy Being in whose command is the skies and earth, and I ask you, do you know, that Rasulullah Sallallahu 'Alayhi Wasallam said: "We do not leave heirs. Whatever we leave is sadaqah"'. The group present agreed that truly Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had said this. After this he turned towards 'Abbaas Radiyallahu 'Anhu and 'Ali Radiyallahu 'Anhu and in the same manner after swearing an oath asked them the same question. They both confessed that they knew. Sayyidina 'Umar Radiyallahu 'Anhu then said, "Listen carefully. Allah Ta'aala had given this booty (garden etc.) especially to Rasulullah Sallallahu 'Alayhi Wasallam. No other person had a share in it,

Rasulullah Sallallahu 'Alayhi Wasllam did not keep it strictly for himself, but distributed it among you people, and left a very small portion of the land for supporting himself and his family, and from this too after giving little in his homes, whatever was left was given in the path of Allah. I swear an oath and ask you, 'Was it so or not?'. He first made the five Sahaabah Radiyallahu 'Anhum swear an oath and testify to its being true. Thereafter he made both Sayyidina 'Abbaas Radiyallahu'Anhu and Sayyidina'Ali Radiyallahu'Anhu swear an oath and to testify to its being true. Sayyidina 'Umar Radiyallahu 'Anhu then said. 'After that Rasulullah Sallallahu 'Alayhi Wasallam passed away, and Abubakr Radiyallahu 'Anhu became the khalifah. He carried out this duty in the same manner as was the practice of Rasulullah Sallallahu 'Alayhi Wasallam. I swear by Allah that Abubakr Radiyallahu 'Anhu was correct in handling this matter in this manner. He was on the straight path and followed the truth. You have regarded this as a subterfuge. You (Sayyidina 'Abbaas Radiyallahu 'Anhu) have come to claim the estate of your nephew (Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam) and you (Sayyidina 'Ali Radiyallahu 'Anhu) have come to claim the share of your wife. Abubakr Radiyallahu 'Anhu said to you that Rasulullah Sallallahu 'Alayhi Wasallam said: "We (the ambiyaa) have no heirs". 'You did not accept his saying. Thereafter Abubakr Radiyallahu 'Anhu passed away and I became the khalifah, and in the first two years carried out this duty in the manner that Rasulullah Sallallahu 'Alayhi Wasallam and Abubakr Radiyallahu 'Anhu had done. Allah knows best that in adopting this manner I am on the truth, and the one who acts on pious deeds. Subsequently both of you came to me, and on that same claim, the one claims his nephew's estate and the other his wife's share. I had made known to you the saying of Rasulullah Sallallahu 'Alayhi Wasallam that we have no heirs. Thereafter, I thought it suitable by handing this affair to you as a guardian. I had taken an undertaking from you that you shall administer it in the same manner as Rasulullah Sallallahu 'Alayhi Wasallam, Abubakr Radiyallahu and I had done for two years.'You accepted it, and I handed it over to you. I ask you to swear an oath that did I not hand it over to you in this manner?' The group present admitted that he had done so. Sayyidina 'Abbaas Radiyallahu 'Anhu and Sayyidina 'Ali Radiyyallahu 'Anhu also admitted this fact. Sayyidina 'Umar Radiyallahu 'Anhu then said: 'Now do you wish that I pass a ruling contrary to this. I swear an oath by that Being in whose command lies the skies and earth, I will never give a ruling against this. If you are unable to administer it, then give it back to me. I shall administer it'. This is that long story which Imaam Timidhi has referred to as that 'It has a long story'.

A few points are worth noting here: (a.) Sayyidina 'Abbaas Radiyallahu 'Anhu had called Sayyidina 'Ali Radiyallahu 'Anhu an oppressor and both had an argument. This apparently seems unbefitting. Sayyidina 'Abbaas Radiyallahu 'Anhu is the uncle of Sayyidina 'Ali Radiyallahu 'Anhnu, according to this he has the right to reprimand him. Secondly, when he feels that Sayyidina 'Ali Radiyallahu 'Anhu was wrong, which shall be described later, then he has the right to call his act an oppression. (b.) When Sayyidina 'Abbaas Radiyallahu 'Anhu and Sayyidina 'Ali Radiyallahu 'Anhu knew about this hadith, and on the inquiring of Sayyidina 'Umar Radiyallahu 'Anhu accepted the knowledge of it, why did they make a claim to Sayyidina Abubakr Radiyallahu 'Anhu and later also to Sayyidina 'Umar Radiyallahu 'Anhu. If it is accepted that they did not have knowledge of this hadith from before, surely they knew it from the saying of Sayyidina Abubakr Radiyallahu 'Anhu. When Sayyidina Abubakr Radiyallahu 'Anhu did not accept their claims due to the hadith, why did they again come to Sayyidina 'Umar Radiyallahu 'Anhu for a ruling. The answer is that they were surely aware of this hadith. Apparently they must have thought that this hadith refers, for example, only to Dinars and

Dirhams, as has been mentioned in an earlier hadith, but according to all the other people it included all the possessions of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam as mentioned in many a ahaadith in the words: 'Whatever I leave is sadaqah'. In this case the questioning of Sayyidina Abubakr Radiyallahu 'Anhu in the beginning is because they may have thought it for something special, and questioning 'Umar Radiyallahu 'Anhu the second time during the period of his khilaafah may have been because they thought the view of Sayyidina 'Umar Radiyallahu 'Anhu would agree with the view held by them. i.e. Sayyidina 'Umar Radiyallahu 'Anhu also regards it to be for something special. After making a claim to Sayyidina 'Umar Radiyallahu 'Anhu they found he held the same view as all the others had held. The words of the hadith also clearly show that everything is included, and it is not for something special. It is very important to note one thing here, that we may feel that the Shaykhayn (Sayyidina Abubakr Radiyallahu 'Anhu and Sayyidina 'Umar Radiyallahu 'Anhu) were helpless and compelled not to distribute the estate of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam due to his instruction. And although the people pleaded, the Shaykhayn did not distribute the estate. It is also necessary to point out that to hold evil thoughts against these great personalities that because of wealth, they kept on pleading for it, and although having the knowledge that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam clearly stated that he would have no heirs, they still asked for it. To hold such a view is a sign of impoliteness and great lack of understanding. They pleaded for it as they thought it their sharee right to do so. Therefore they refuted the view which was contrary to the one they held according to their findings, which Sayyidina 'Umar Radiyallahu 'Anhu mentioned by saying, "You thought Abubakr (Radiyallahu 'Anhu) to be using a subterfuge". (c.) After the denial of Sayyidina Abubakr Radiyallahu 'Anhu and Sayyidina 'Umar Radiyallahu 'Anhu, also taking into consideration the saying of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam that, "We do not have heirs", and after unanimous approval taking the estate under their control, how did this argument between the two come about, which resulted in strong language between them. Also what now brought about the question of distribution, when it had been made clear previously that this was not lawful? The reason for it is, that the question of distribution had been made clear from the beginning, that no heir would receive a share from the estate of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. For this reason the Shaykhayn did not give the permission for the assets to be distributed among the heirs, and the heirs too had accepted this as a fact. My late father had given the reason for their requesting the distribution of the estate, as there was a difference of opinion between Sayyidina 'Abbaas Radiyallahu 'Anhu and Sayyidina 'Ali Radiyallahu 'Anhu regarding the amount to be spent from the estate. Sayyidina 'Abbaas Radiyallahu 'Anhu was thoughtful and particular in the administration of the estate. He had foresight and had wished that the wealth be spent with care, and wished to keep some provisions for the time of need. Contrary to this, Sayyidina 'Ali Radiyallahu 'Anhu was very generous, big hearted, pious and had possessed tawakkul. He did the same as Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had done. Whatever became available he immediately gave away to the needy. He did not like to leave a Dirham behind. For this reason there always occurred a clash between uncle and nephew. Haafiz Ibn Hajar writes in his Fathul Baari a narration from Daar Qutni, that the differences between them was not regarding the inheritance, but of the administration and its spending, how should the income be spent. Imaam Abu Daawud has written that the request of Sayyidina 'Abbaas Radiyallahu 'Anhu and Sayyidina 'Ali Radiyallahu 'Anhu was that the estate be distributed in two portions, and not that they claimed any inheritance. (d.) When these people wanted only to split the estate in to two portions, and did not claim any inheritance, why did Sayyidina 'Umar Radiyallahu 'Anhu reject this suggestion. Apparently there would be no

problem, every one would have his own portion to administer and look after, and could spend and distribute the income immediately or later as they deemed appropriate. The 'ulama have given the reason for this, that in this manner there is a possibility that it would later result into an inheritance. It could also then be said that Sayyidina 'Umar Radiyallahu 'Anhu had changed his former view, therefore he had agreed to split the estate into two portions. This distribution would also be like Distributing the estate to the heirs. Half would go to the daughter and the other half to Sayyidina 'Abbaas Radiyallahu 'Anhu as a relative. If Sayyidina 'Umar Radiyallahu 'Anhu had accepted this, the future generations would have claimed, and it would also become a testimony that this estate could be distributed among the heirs. (e.) In the beginning although the Ahlul-Bayt thought that the estate could be distributed among the heirs, and made a claim to the Shaykhayn. Later they changed their views and accepted the ruling of the Shaykhayn. Sayyidina 'Ali Radiyallahu 'Anhu left the estate in its original form of administration at the time of his khilaafah. If I had thought that it should be distributed among the heirs he would have done so. In the beginning Sayyidina 'Abbaas Radiyallahu 'Anhu and Sayyidina 'Ali Radiyallahu 'Anhu were joint administrators of the estate. At the time of Sayyidina 'Uthmaan Radiyallahu 'Anhu's period of khilaafah, Sayyidina 'Abbaas Radiyallahu 'Anhu relinquished this post, thereafter Sayyidina 'Ali Radiyallahu 'Anhu became the sole administrator. After that Sayyidina Hasan Radiyallahu 'Anhu, then Sayyidina Husayn Radiyallahu 'Anhu, then Sayyidina 'Ali bin Husayn Riadiyallahu 'Anhu successively became administrators. (Fathul Baari). These few important questions regarding this incident have been briefly dealt with here. There are other discussions too which have been omitted to keep it brief.

(388) Hadith Number 7.

'Aayeshah Radiyallahu 'Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam did not leave behind Dinars, nor Dirhams, nor goats nor camels. (The narrator of this hadith) said, I am in doubt if she had mentioned male or female slaves".

Commentary

A narrator from the chain of narrators of this hadith doubted if these words were said or not. Therefore it is pointed out here. In other narrations it has also been mentioned that he did not leave a male or female slave.

Chapter on the seeing of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in a dream

What are the facts of a dream? Is it something real or is it just some type of thoughts? There are lengthy deliberations to this, which are not relevant here. The unaani hakims claim that whatever type of mixture is overwhelmed in the nature of a person, one has thoughts according to it. For example, if one has a balghami (phlegm) nature, then one will see water and things related to it, like the sea, oceans, swimming in the water etc. Those whose nature is overwhelmed with safraa

(yellow bile), they see in their dreams fire and its related subjects, or they see themselves flying in the sky. There is the same manner, in the case of people with different blood groups and saudaa (black bile). According to the philosophers the things that take place in the world, an image of it is engraved in the outer world, therefore if one of these appear before the nafs (soul), an image of it appears in a dream. Besides these there are many other theories too. According to the Ahlus-Sunnah these are imaginations. Allah Ta'aala creates them in the mind of man, which are conveyed at times through an angel and at times through the devil. The 'ulama have written that dreams are of three types. The first, which is conveyed through an angel who is specially appointed for this. This is a fact. The second is a devilish influence and effect, in which the shaytaan shows a few examples and pictures. The third is the nafsaani (psychic) fears of a person. Whatever one thinks of while awake, the same is portrayed in dreams. The saying of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam also supports this. A saying of Sayyidina Rasulullah Sallallahu'Alayhi Wasallam is mentioned by Abu Daawud, that dreams are of three types: (a.) A pious and mubaarak dream, this is a glad tiding from Allah. (b.) A frightening dream, which results from the frightening of the shaytaan. (c.) A dream that results from one's thoughts and doubts. The 'ulama of interpretation on dreams have stated that the angel that is appointed to convey dreams is known as Siddiqun, who explains to the people through examples in their dreams. This is regarding general dreams. If one sees Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in one's dream, this portrayal of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is free front the effects of the shaytaan. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has himself mentioned this in many ahaadith, which shall be mentioned later. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has said: 'The ones who have seen me in their dreams, have really seen me, because the shaytaan does not have the power to appear in my form'. If one sees Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in a dream, but sees features contrary to those mentioned at the beginning of this book or against the dignity of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, or one sees in a dream that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is ill or sad etc. or that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is instructing one to do something which is against the shari'ah, or which does not befit the dignity of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, this will be due to the shortsightedness, weakness and mistake of the one who sees the dream. The commentators and mashaa-ikh compare this with a mirror that if a thing is seen in a red mirror, the thing seen will also look red; in a green mirror things will look green etc. In different types of mirrors things look different. Hence, if one sees Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in a dream, one has really seen him, but the features and descriptions seen are according to the thinking and understanding of a person. The way a person looks at things, in the same manner that person shall see Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in a dream. For example, the sufis have written that if a person sees Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam instructing in a dream that one should strive to gain material possessions, then in this case the darkness in which a person is engrossed, is reflected in this dream, that one is unintentionally indulging in an undesirable act. The author has mentioned seven ahaadith in this chapter.

(389) Hadith Number 1.

'Abdullah bin Mas'ud Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam said: "The one that has seen me in one's dream, has really seen me, as the shaytaan cannot impersonate me".

(390) Hadith Number 2.

Abu Hurayrah Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam said: "The one who sees me in one's dream, has actually seen me, because the shaytaan cannot imitate my person".

Commentary

The manner in which Allah Ta'aala has protected Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam from the shaytaan during his life time, in the same manner, after his death the shaytaan has not been.given the power to impersonate Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. This is a decided fact. Now the question may arise that is the original form of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam seen?, that is, does the one who sees him obtain such strength that one will see him in his actual form, or does one see only his image. For example, if a person is sitting a little away from a mirror, another person who is also at a distance can see the image of the person in the mirror, but due to some obstruction cannot see the actual person. The sufis opine that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is seen both ways. Some people actually see Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and some see his image, like the one described of the mirror. For this reason at times Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is seen in the form of others, as if that person is a mirror of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

(391) Hadith Number 3.

It is narrated from Abi Maalik AI-Ashja'ee (Sa'eed bin Taariq bin Ash-yam) Radiyallahu 'Anhu that Rasulullah Sallallahu 'Alayhi Wasallam said: "The one who sees me in ones dream, has seen me".

Commentary

A question may arise that different people in different towns, and different countries see Sayyidina Rasullullah Sallallahu'Alayhi Wasallam at the same moment in their dreams. How can Sayyidina Rasulullah Sallallahu'Alayhi Wasallam be present at different places at one moment. This view carries no weight because it is not necessary that if many people see him at one time or moment, he is present everywhere, but it is possible that different people can see him at one place. It is like the sun which is in no one place and many people see it from many towns which are a distance from one another. Also whatever colour of spectacles are worn, red, green, etc. to see the sun, the sun will appear in that colour, despite the sun having its original colour and form.

(392) Hadith Number 4.

Kulayb bin Shihaab Al-Kufi says that Abu Hurayrah Radiyallahu 'Anhu narrated to me the mubaarak saying of Rasulullah Sallallahu 'Alayhi Wasallam, that whomsoever sees me in a dream, has really seen me, because the shaytaan cannot impersonate me. Kulayb says, I mentioned this hadith to Ibn 'Abbaas Radiyallahu 'Anhu and also told him that I was blessed with the seeing of Rasulullah Sallallahu 'Alayhi Wasallam in my dream. At that moment I thought of

Hasan bin 'Ali Radiyallahu 'Anhu. I said to Ibn 'Abbaas Radiyallahu 'Anhu that I found the image in my dream very similar to that of Hasan Radiyallahu 'Anhu. Ibn 'Abbaas Radiyallahu 'Anhu verified my statement, that truly Hasan Radiyallahu 'Anhu was very similar to Rasulullah Sallallahu 'Alayhi Wasallam in appearance.

Commentary

In some narrations it has been related that the chest and the portion above it, of the body of Sayyidina Hasan Radiyallahu'Anhu was similar to that of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, and the lower portion of Sayyidina Husayn Radiyallahu 'Anhu was similar in appearance to that of Sayyidina Rasulullah Sallallahu'Alayhi Wasallam.

(393) Hadith Number 5.

Yazeed Al Faarisi bin Hurmuz, who was a calligrapher of the Qur-aan, once saw Rasulullah Sallallahu 'Alayhi Wasallam in his dream during the time of Ibn 'Abbaas Radiyallahu 'Anhu. He related his dream to Ibn 'Abbaas. Ibn 'Abbaas said: "Rasulullah Sallallahu 'Alayhi Wasallam used to say that the shaytaan cannot imitate him. That person who has seen him in a dream has really seen him'. After mentioning this he asked: 'Can you describe this person whom you have seen in your dream?'. I replied: 'Yes, I can, I will describe to you a man whose body and height were of a medium stature. He had a wheat-coloured complexion with a bit of whiteness in it. Eyes like those that had kuhl on them. A smiling face. Beautiful and round face. A compact beard which surrounded his mubaarak face, and spread on the foreportion of the chest". 'Awf ibn Abl Jamilah, a narrator of this hadith says: "I do not remember what other feature besides these, my ustaadh Yazeed, who is a narrator of this hadith, described". Ibn 'Abbaas Radiyallahu 'Anhu said.. "If you had seen him while being awake, you would not have been able to describe him any further".

Commentary

As this has been mentioned at the beginning of the book, here too the noble features of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam have been described in the same manner.

(394) Hadith Number 6.

Abu Qataadah Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam said: "Whomsoever sees me, that is, in a dream, has seen that which is a fact".

Commentary

Meaning one has really seen me. It cannot be so that the shaytaan shows something else and says that it is Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Some of the 'ulama have written that it means, it is a true dream and not a collection of thoughts.

(395) Hadith Number 7.

Anas Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam said: "The one who sees me in a dream has really seen me, because the shaytaan cannot impersonate me". He also said: "A dream of a Muslim (conveyed through an angel) is a portion from the forty six portions of nubuwwah".

Commentary

The 'ulama have adopted different headings to its meaning. Haafizul Hadith Ibn Hajar has written a very lengthy treatise in his commentary on Bukhaari, wherein he has mentioned the sayings of many 'ulama. The author of Tabreez has also written in detail on this subject. Mulla 'Ali Qaari and others have written that this is the best, because it is said to be part of the 'ilmi nubuwwah (knowledge of prophethood), and the 'ulum of nubuwwah is particular only to the ambiyaa, therefore, it should be regarded as something special only to them. In brief, it is sufficient to know that a good and blessed dream is a great glad tiding and a portion from the portions of nubuwwah. This is enough for his nobility, greatness and blessedness. Only a nabi can know correctly if it is a forty sixth part of nubuwwah, and he is the only one who can correctly understand how and what this forty sixth portion is.

The discussion of seeing Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in a dream ends here. Imaam Tirmidhi ends his kitaab by including two athars, which in reality are advices and also an important warning. The first is that one should not guess and give a ruling. The basis of the deen should be in following Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, and therefore in every verdict, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam should be obeyed and followed. The second is that the verdict of any ordinary person should not be accepted, the irreligious are not worthy of being followed. In reality both advices are very important.

(396) Athar Number 1.

'Abdullah bin Mubaarak (was a great muhaddith, who is also counted among the jurists and sufis; a great shaykh, 'aabid and a pious and cautious person. He is also among those who memorised the hadith (Hafiz of Hadith). Many of his virtues and capabilities have been mentioned in the book of history. He said: "If every one becomes a judge or arbirtrator, then always follow that which has been narrated".

Commentary

The object here is that one should not follow one's own view and completely rely on one's own way of thinking, but should follow the sayings of the pious predecessors and the Sahaabah Radiyallahu

'Anhum. This is the general advice of 'Abdullah bin Mubaarak. In respect of all verdicts, whether it refers to the verdicts of justice or otherwise, as has been mentioned. Imaam Tirmidhi has mentioned this as a general advice, this is the view of all the commentators of the Shamaa-il. According to this humble servant, this may have a special relation to this chapter, that the interpretation of a dream is also a verdict, therefore in this too one should not confuse others by giving one's own judgments, but should refer to the interpretation of the learned ones of the past.

Many interpretations of dreams have been related from Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. The Sahaabah Radiyallahu 'Anhum and the Taabi'een. The 'ulama of the sciences of interpreting dreams have written, it is necessary for one who interprets dreams to be understanding, pious, cautious and have knowledge of the Qur-aan and Sunnah of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. One should also possess knowledge of the 'Arabic language and its related sciences. Many other conditions and aadaab have been stipulated in books on interpretations of dreams.

(397) Athar Number 2.

Ibn Seereen says: "The knowledge of hadith (in the same manner all other religious subjects) are included in the deen. Therefore before acquiring knowledge, be aware from whom knowledge is acquired".

Commentary

Ibn Seereen was also an Imaam of his time and is a famous Taabi-ee. He acquired 'ilm from many of the Sahaabah Radiyallahu 'Anhum, and is regarded as the imaam in the art of interpreting dreams. His interpretations of dreams are a hujjah (testimony). The object of his advice is that prior to acquiring knowledge from a person, one should first thoroughly investigate the state of the person's piety, honesty religion and maslak (rule of conduct). One should not follow the sayings of every person, because the following of the sayings of an irreligious person has its effects. This has also been commanded by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in a few narrations. This is a general advice as mentioned in athar number one. This athar may also be relevant to the subject of interpreting dreams, as this subject is also important. When a good dream is a portion from the portions of nubuwwah, its importance can be understood. Therefore one should always be careful from whom one is seeking an interpretation of a dream. Is that person capable of interpreting a dream or not. It is for this reason that Imaam Tirmidhi has mentioned this athar here. This advice of Ibn Seereen is not particular or confined to the subject of dreams, but includes all other sciences. The more important the signs are, the more it becomes necessary to seek a competent and knowledgeable person. In our times which is close to the time of qiyaamah, a very dangerous and detrimental element has appeared. That every person, however unlearned or irreligious, after delivering a short inspiring lecture, or writing an article on a aspect of the deen, begins to be considered an 'allaamah or an 'aalim, and by donning coloured clothing begins to be regarded as a sufi, hence people ignorantly begin to follow such a person. In the beginning the general public due to some misunderstanding begin following such a person, and because of their ignorance they are caught in their web. This is because of a general misunderstanding, which has entered the hearts of the public, that 'See what is said and not who has said it'. Although this saying is true, it is for those who understand and differentiate, that which is being said, is it a fact or is it false? Those who cannot differentiate should not follow the sayings of every person they come across, as this will result in a bad and detrimental ending. It is for this reason that in these times, if one claims to be a saint, imaam, or prophet, and Allah forbid, also that of being a God, one group always immediately begins to follow that person. And to Allah is our complaint, and He is the One that grants assistance.

Alhamdulillah, the translation of this book was completed on Friday night the 8th jamadi-uth Thaani 1344 hijri.

Zakariyya Kandhelwi. Madrasah Mazaahirul 'Ulum, Saharanpur

Since this humble servant professes his inability, this translation was given to the respected Maulana 'Abdurrahmaan Saahib, the head ustaadh at the Madrasah Mazaahirul 'Ulum, Saharanpur for re- checking. Taking into consideration all his responsbilities and lack of time he completely re-checked it, and at many places made corrections too. May Allah reward him abundantly on my behalf. At the end he included this sentence. Alhamdulillah, this humble servant completed its reading on Thursday, the 27th Rajab 1344.

Since this translation was written in 1344, and this book was reprinted many times thereafter, at every reprint inaccuracies increased. Now for a long time it has been out of print. A few of my sincere friends, finding many printing errors, urged me to recheck the kitaab, and truly many glaring errors were found, and while re-checking one adds and subtracts, therefore at some places additions and subtractions were made. It was my aim to keep it concise, but as much as one would like to keep it brief, at many places it resulted in the discussion becoming lengthy. Alhamdulillah, today n the 24th Dhul Hijjah 1360 A.H., on Sunday night, the re-checking was completed. May Allah grant this worthless servant a portion of the noble character of His beloved Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam through the blessing of the ahaadith.

And our last supplications is Praise be to Allah, the Lord of the Worlds. And peace and blessings on the best of His creations Muhammad (Sallallahu 'Alayhi Wasallam) and on his family and companions.

Alhamdulillah, Allah Ta'aala granted me the taufeeq to complete the translation if this valuable kitaab on the 27th Ramadaan 1395(3rd October l975) after Jumu'ah at the Nugget Street Masjid. The'ulama and learned are humbly requested to point out any corrections to be made and give their valuable suggestions to improve this kitaab. "If I am correct it is from Allah. If I have erred it is from me and shaytaan the accurse ." May Allah Most High accept this humble effort and also grant me a portion of the noble character of His habib Sayyidina Rasulullah Sallallabu 'Alayhi Wasallam and keep me steadfast on the deen during this period of 'Inhitaat 'anid deen', and may the Muslims benefit from this humble effort.

Wa Sallallahu 'alaa Muhammadiw, wa 'alaa aalihi was sahbhi ajma'een. Wal hamdulillaahi Rabbil 'Aalamin.

Muhammad bin 'Abdurrahmaan bin Ebrahim Ghufira Lahum.

May Allah accept us all and grant us His pleasure and that of His Nabi: Sayyidina Muhammad ﷺ Ameen.